

Wysedome hath built her house she hath Hewen out 7  
 Pillers and furnished her Table. Pro: 9.1.2.



Compare Pro: 9.1.2. and  
 Isai: 28.6. w. 3. Cor: 2.9.

Secrets which the  
 Gospell reveales,  
 Election, Redemption,  
 Justification, peace of  
 Conscience.

by unspeakable, Faith, Love.

A Feast prepared for them that love God .  
 in heaven consummated .

Wit: Marshall sculpsit .

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A  
GLANCE  
OF HEAVEN.

OR,  
A PRETIOUS TASTE  
of a glorious Feast.

Wherein thou mayst taste and see  
those things which God hath pre-  
pared for them that love him.

*The secrets of the Lord are with them that  
feare him, &c. Psal. 25. 14.*

By R. SIMS, D.D. Master of *Katherine Hall*,  
and preacher of *Grays Inne London*.



LONDON,  
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in of Popes head Palace out of Lum-  
bard street. 1638.

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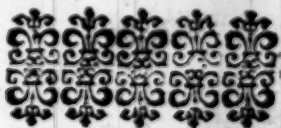
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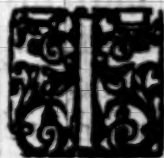


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## To the Christian Reader.

Beloved,



**I**T's growne a custome, that every booke, whose soever, or of whatsoever subject, must be presented to you in state, with some prescript purposely. Were it not that *Custom* is a *Tyrant*, this labour might now be spared. Such matter, from such an *Elder* as here followes, needs no *epistle of recommendation*. The *Reverend Authour* is wel approved to be a *man of God*, a *Seer in Israel*, by those things  
A 3      which

*To the Reader.*

which without controule,  
have already passed the  
presse. Might I have my  
wish, it should bee no more  
but a double portion of that  
Spirit of God which was in  
him. The divine light,  
which radiated into his  
breast, displaies it selfe in  
many other of his labours,  
but yet is no where more  
condens'd than in this fol-  
lowing. It's truly sayd of  
*Moses, by faith hee saw him  
that was invisible, Heb. 11. 27.*

And S. Paul prays for the  
Ephesians, *that they might  
know the love of that which  
passeth knowledge, Eph. 3. 19.*  
These things imply a con-  
tradiction; yet in like phrase  
I feare not to say of this Fa-  
ther & Brother, *he saw those  
things which eye hath not seen,*  
*spake*

*To the Reader.*

*spake those things which eare  
hath not heard. and uttered  
those things which have not  
entred into the heart of man  
to conceive. This knot needs  
no cutting : hee that rightly  
understands the text, will  
easily looke through this  
mystery, without the helpe  
of an Hyperbole. His scope  
was to stirre us up to love  
God : his motive to per-  
swade, is taken from the ex-  
cellencie of those things  
which God hath prepared  
for them who love him.  
That excellencie is expres-  
sed in a strange manner: By  
intimating it cannot be ex-  
pressed, no nor so much as  
comprehended by any na-  
turall abilitie of the body or  
minde ; yet it is expressed  
in the doctrine of the Gos-*



*To the Reader.*

pell sufficiently. So as herein, as in a glasse, we may behold the glory of God, and in beholding, bee changed from glory to glory. What duty more necessary than to love God? what motive more effectually than the Gospell? for *what is the Gospell but a revelation of such things as naturall men could never invent?* Such things, that is, so pretious, so useful, so comfortable to us, so divine, admirable, and transcendent in themselves. Many of us are like the Angell of Ephesus, *Wee have lost our first love. Rev. 2.4.* yea as our Saviour prophesied, *Matth. 24.12. The love of many waxes cold.* One reason may bee, because to see to, wee reape so little fruit of our love.

Were

*To the Reader.*

Were it so, that we had nothing in hand, no present pay, that we served God altogether upon trust without so much as an earnest: yet there is something *prepared*. Let us believe that, and our hearts cannot but bee warmed, wee shall then bee fervent in spirit, serving the Lord. Be we perswaded of that, *God is not unrighteous, to forget your worke, and labour of love, which you have shewed towards his name, Heb. 6. 10.* and then wee may triumphantly insult with *Paul, Who shall separate us from the love of Christ? Rom. 8. 38.* There is this difference between natural sight and spirituall. The one requires some nearnesse of the object: the other perceives

A 5 things

*To the Reader.*

things at greatest distance. As Faith makes future things present, so it makes remote things near, & things prepared to affect as if they were enjoyed. But what hath God prepared? If I could answer this, it might not onely satisfie, but inebriate. *Such as eye hath not seen, &c.* It seemes to bee a proverbial forme of speech, whereby the rich plenty of the divine blessings and benefits which God intendeth to us in and by Christ, according to the Gospel is shadowed forth. The words are to see to, as a riddle; but here is *one of a thousand an Interpreter*, at hand to unfold them: I could say much to invite you, but that the matter it selfe is as a Lead-stone,

*To the Reader.*

stone. My testimony will adde little weight ; yet having some care committed to me by Mr. P. N. whom this businesse chiefly concerned, I could doe no lesse then let you understand, here is one rich piece of Spirituall Workmanship, wrought by a Master-builder, very usefull for the building up, and beautifying of Gods Temples. The blessing of God Almighty bee with it, and upon the whole Israel of God.

So prayes

L. SEAMAN.

The Church of God

DAMAGE

A Table of the Contents  
of this Booke.

<b>T</b> He Coherence.	pag. 1.
The best Ministers will not shun to bee tryed by the best judgements.	p. 3.
The scope of the words and ex- plication.	p. 5.
The mystery of the Gospell hid from naturall men.	p. 6.
The excellency of the Gospell declared by way of negation.	7
What is meant by those things that eye hath not seene.	p. 11.
Doct. God hath a company of beloved Children in the world that he meanes a speciall good unto.	p. 12.
2. Doct. That God hath pre- pared great matters for them idem.	
	object.

## The Table.

obj. If these excellent things  
in the Gospell bee secret, how  
come we to know them? p.14.

Three degrees of revelation:  
p.18.

The Gospell is hid without the  
Spirit, discover the mind of  
God. p.21.

Vse. Of instruction to shew  
there is no principle at  
all of the Gospell in nature.

23

Why so many heresies have  
sprung out of the Gospell.

24

2 Vse. In Divine truths above  
nature wee are not too much  
to trust to Reason. p.26.

3 Vse. How to study and read  
Divine truthes. p.28.

This course that God takes to  
shew his children these my-  
steries. p.32

Super-



## The Table.

Supernaturall iobjects require  
Supernaturall senses. p.34

Knowledge joyned with feeling  
p.37.

Of spirituell sight. p.40

Nature cannot shew divine  
mysteries. p.41

Vse. Value things as they are  
in another world. p.42

It is the best wisdom to be wise  
to salvation. p.47

A ground of the Martyrs pati-  
ence. p.50

A godly man suffers those  
things in his senses for those  
things that are above his  
senses. p.51

What Popery is. 52

Merit hath no proportion with  
Glory. 53

We cannot be too exact in bo-  
ly duties. 54

Wisdom of God hid from  
wise men. 65

Wicked

## The Table.

Wicked men talke of repentance, but do not repent. p. 61.

A holy man feels sin heavy. p. 62.

Carnall men have the light. pag. 63.

They know them but by a common light. p. 64.

What true riches and beauty is. p. 69.

Gods people have a tast of heaven before they come there. p. 71.

What peace in heaven is. p. 72.

How to come to know the things of heaven, reason from the lesse to the greater. p. 74.

Ioyes of heaven are pure. p. 76.

Heaven on earth. p. 77.

Reasons why God hath prepared such great things in heaven. p. 80.

We are not capable of the joyes of heaven here. p. 87.

Meditation of heaven steeres a Christian

## The Table.

- Christians life here. p.88.  
Faith sets heaven in our eye, by  
it conquers the world. p.89.  
The nature of hope. id.  
What inforceth to keepe a good  
conscience. p.91.  
Vse. How to abase our selves.  
p.93.  
Vse. Of thankesfulnesse. p.94  
Every petty crosse will not cast  
downe a believer. p.97.  
Vse. Comfort our selves against  
the slighings of the world.  
p.98.  
Why men are drowned in the  
world. p.100.  
How to get the conquest in any  
temptation. p.104.  
Religion not an empty thing.  
p.106.  
What are the greatest ils. 109  
They that desire to grow better,  
they shall grow to perfection.  
p.113.  
How

## The Table.

Rejoyce in beginnings of grace 112

Admire at those things that  
eye hath not, &c. 113

To know whether these things  
are prepared for us, or no. 116

Labour to know thine inheri-  
tance more and more. ibid.

God prepares them for great  
matters for whom they are  
prepared. 117

For whom all these things are  
prepared. 120

Faith a hidden grace. 120

Obs. God doth qualifie all those  
in this world, that hee hath  
prepared happinesse for in an  
other world. 125

A natural man cannot see hea-  
ven, nor desire it as holy. 126

Take heed of vaine hopes. 128

Look within thee for thy evi-  
dences. 131

Look to thy affection. 132

God

## The Table.

God prepared happinesse before all eternitie.	136
That happinesse which the world shewes, is not the true happinesse, because it can be seene.	141
It's base to be too much in love with the world	144
Try thy selfe by this love.	145
Wee may know heaven to bee ours by the disposition of our hearts.	147
God hath not ordained heaven for his enemies.	149
Merit confuted.	151
There goes somewhat of ours, and somewhat of Gods to- gether, to witnes to us what God doth.	153
Love a commanding affection.	154
Our actions are but still-borne without affection.	157
Begin	

## The Table.

Begin not first with election  
but see if God hath taught  
thee to love God. p.15

What it is to love God. p.16

Foure things in this sweet  
fection of Love obserueable  
p.162.

When a man puts God in stea  
of himselfe. p.16

How to know we have a sancti  
fied judgement. p.16

If we esteeme God we shall part  
with any thing besides. 17  
where is true love, there is  
desire of union. p.17

Try whether wee have the  
branch of love. p.17

Where wee love wee shall con  
sult. p.18

Where union, there is a desire of  
death it selfe. p.18

God able to fill our soule. p. 18

Whither to fly, if a confusion of  
all things should come. p.19

## The Table.

losses and crosses thou wilt  
fetch what thou loofest out of  
the love of God. p.192.

provide that for God that hee  
loves. p.194.

we will purge your heart.  
16

we from faith wounds Christ  
18

en under the Gospell live  
unworthy of it 202

those that love God love his  
members. 204

wee love God wee shall love  
whatever is divine. 205

wee wil make us please God in  
all things. 207

we to God studies how to  
please God. 207

study in thy place how to put  
out the best of thy endeavour  
209

in heaven all promises are ful-  
filled indeed. p.2.3

God



## The Table.

- God gives his a taste afore  
hand. 2.
- A Christians knowledge of his  
title to heaven, makes his  
work. 2.
- Love the fittest grace to de-  
scribe a Christian. 2.
- What the affection, passion  
Grace of love is. 2.
- Use of examination, how our  
affections are byassed. 2. 11
- Ob. May we not love the crea-  
tures at all? 2. 12
- Ob. How shall I know I love  
God? 2. 14
- Ob. My love to God is faint  
how to be maintained and  
cherished. 2. 17
- Ob. Why mean, poore Christi-  
ans have more tender love to  
God than great schollers. 2. 19
- How to love God with all our  
might. 2. 25
- God expects more love in a  
Ma-

## The Table.

Magistrate, than others. 2.26

The way to love God, is to see  
our misery. 2.27

Another way, consider Gods  
mercie, goodnesse. 2.31

Hee feedes our soules with his  
owne son. 2.32

Benefites will worke on a beast.  
2.35

Consider with what love those  
of old loved the law, when  
we have Gospell, and yet love  
not. 2.39

Converse much with those that  
love God. 2.39

Get a new nature, & then thou  
wilt love without provoca-  
tion. 2.40

Dwell on the meditation of  
the love of God. 2.43

Love will carry us through all  
duties and difficulties. 2. 48

Love increaseth by suffering.  
2.50

Con-

## The Table.

Consider the vanitie of our af-  
fections being set on any thing  
else. 2.54

Be ashamed of the want of love  
to God, when thou hast such  
meanes to kinde it. 2.57

HIDDEN



# HIDDEN SECRETS

Revealed by the

## GOSPEL.

2 COR. 2. 9.

*But as it is written, Eye hath not seen, nor Eare heard, neither have entred into the heart of Man, the things which God hath prepared for them that love him.*

**T**HE holy Apostle *St. Paul*, (the Trumpet of the Gospell, the vessell of election) was ordained to bee a messenger of reconciliation, and to spread the sweet savour of

B the

The coherence.

the Gospell every where:  
And answerably to his calling, hee makes way for the excellencie of his Ambassage into the hearts of those he had to deale with. This he doth by the commendation of his function. And that he might the better prevaile, hee removes all objections to the contrary. There were some that would debase his Office, saying, that the Gospell he taught (Christ crucified) was no such great matter: Therefore in the 6. verse of this chapter, hee shewes, *that the Gospell is Wisedome, and that among them that are perfect; among the best and ablest to judge, St. Paul did not build as the Papists doe now, upon the blind.*

blindnesse of the people. But it were not Poperie, if they did not infatuate the people. St. Paul sayth to this effect : Wee dare appeale to those that are the best, and of the best judgement, let them judge whether it be wisdom or no : the more perfect men are, the more able they are to judge of our wisdom.

The best Ministers will not shun to be tried by the best judgments

It might bee objected again, You see who cares for your wisdom, neither Herod, nor Pilate, nor the great men and Potentates, the Scribes, and Pharisees, great, learned men, and withall, men of innocent lives, notable for carriage. Therefore, sayth he, *Wee speak not the wisdom of this world, or the Princes of this world.*

*world, that come to nought.*  
Doe not tell us of such  
mens wisdom, they and  
their wisdom will come  
to nought too. Wee teach  
wisdom of things that are  
eternall, to make men eter-  
nall. As for the Princes of  
the world, they and all that  
they know, their thoughts,  
and all their plots and de-  
vises perish. But *wee speake*  
*the wisdom of God in a my-*  
*sterie,* That is the wisdom  
of Gods revealing, a deepe  
wisdom, a mysterie, that  
*God ordained before the world.*  
Ancient wisdom, not a ye-  
sterdayes knowledge, tho  
lately discovered: the prea-  
ching of the Gospel is the  
discovery of that wisdom  
that was hidden before the  
world was.



And to invite you, and make you more in love with it, it is a wisdom *To your glory*. God hath a delight to shew himselfe wise in devising a plot to glorifie poore wretched man.

As for the words themselves, they are a prooffe of what he had sayd before, why none of the Princes of the world knew this great mysterie. If so be that the eye of any man hath not seene, nor the eare of any man hath heard, nor the heart of any man hath conceived, what doe you tell us of the wise men, which were not all, nay what should I speake of men? the very Angels (as we know by other places) are excluded from a full knowledge of

Scope of  
the words  
and expli-  
cation.

The myste-  
ries of the  
Gospell  
hidden  
from natu-  
rall men.

Isai. 64. 4.

these mysteries. Therefore it is no mervaille, though none of the Princes of this world knew them. They are universally hidden from all naturall men. This I take to be the sence of the words. They are taken out of *Isaiah*: S. *Paul* delights to prove things by the Prophets: but here it is not so much a proote as an allusion; which we must observe to understand many such places. For *Isaiah* there speakes of the great things God had done for his Church, such as *Eye had not seene, nor Ear heard*: And the Apostle alludes to it here, and addes somewhat, This clause (*nor hath entred into the heart of man*) is not in that place: But it is necessa-

cessarily understood : for if the eye doe not see, and the eare heare, it never enters into the heart of man. For whatsoever enters into the heart of man, it must be by those passages and windows, the gates of the soule, the fences.

And whereas St. Paul sayth, *For them that love him*, It is for them that expect him, as in *Isaiah*. The fence is all one : Whosoever love God, they expect and wait for him, where there is no expectation, there is no love.

This is the Apostles drift, If God did doe such great matters for his Church, as eye hath not seen, nor eare heard, according to the Prophet *Isaiah*, what shall

we thinke he will do in the kingdome of grace here, and of glory hereafter.

The words then as wee see, containe the excellencie of the mysteries of the Gospell, described first by the hiddennesse of it to men at first.

Secondly, by the goodnesse of the things revealed, such as *neither eye hath seene, &c.*

The hiddennesse and excellency of the Gospell in that respect, is set forth by way of negation, *Eye hath not seen, nor Eare heard, nor Heart conceived.* And indeed this is the way to set forth excellent Divine things. God himselfe is set out by way of deniall; by removing imperfections, he  
is

The way  
to set forth  
divine  
things.

is invisible, immortall, &c. And so heaven, that is neare to God, as being prepared by him, it is set out by way of deniall, as S. Peter sayth, *It is an inheritance immortall, undefiled, &c. 1. Pet. 1.*

1. Pet. 1.

So here, positive words could not be found sufficient to set out the excellencie of the things that God hath prepared.

As for the Knowledge of the mysterie of salvation in Jesus Christ, we neither can come to it by naturall invention, nor by naturall discipline. All the things that we know naturally, we know by one of these two wayes, but divine things are knowne neither way.

Where could there have been any knowledge of Christ,

Christ, if God had not opened his breast in the Gospel, and come forth of his hidden light, and shewed himselfe in Christ, God-man, and in publishing the Gospel, established an ordinance of preaching for this purpose, where had the knowledge of salvation in Christ been?

To prove this, wee have here a gradation: the eye sees many things; but wee heare more things than we see, yet *neither Eye hath seen, nor eare heard*: I but the conceits of the heart, are larger than the sight of the eye, or the hearing of the eare; yet neither eye hath seen, nor eare hath heard, *nor hath entred into the heart of man to conceive, &c.* The Philo-

Philosopher sayth, there is nothing in the understanding, but it came into the senses before : and therefore it cannot enter into the heart of man, if it enter not by the eye, or by the eare.

The things here spoken of, be especially the graces, and comforts, and priviledges to bee enjoyed in this life, and the consummation, and perfection of them in heaven. Christ brings peace, and joy, justification, & sanctification, & the like. And even in this life ; the perfection of these is in heaven, where the soul and the body shall be both glorified, in a glorious place, together with glorious company, The Father,  
Sonne,

What is meant by those things the eye hath not seen.



Sonne, and holy Ghost, innumerable Angels and just men: These are those things that eye hath not seen,&c. The beginnings here, and the perfection and consummation of them hereafter. Having thus farre unfolded the words, I come to the poynts considerable.

*Doctrines*

First, God hath a company of beloved children in the world, that he means a speciall good unto.

The second, God hath prepared great matters for them.

If great persons prepare great things for those whom they greatly affect, shall we not thinke that the great God will prepare great things for those that he

hee hath affection to, and  
that have affection to him?  
If God be a friend to the e-  
lect, & they be his friends,  
surely he wil answer friend-  
ship to the utmost: answer-  
able to the great love he  
beares his children, he hath  
provided great things for  
them.

If that bee excellent that  
is long in preparing, then  
those things which belong  
to Gods children, must  
needs be excellent: for  
they were preparing even  
before the world was. *Salomons*  
Temple was an ex-  
cellent Fabrick, it had long  
preparation. *Ahasueros*  
made a feast to 127. Pro-  
vinces, it was long in pre-  
paring: great things have  
great preparation. Now  
these

these things that God intends his children, have been preparing even from everlasting, and they are from everlasting to everlasting: they must needs be excellent. But before I dwell on any particular poynt, here is a question to be answered.

A question

If the things that God hath prepared for his children, be secret and excellent, how then come we to know them at all?

We come to know them  
1. by Divine Revelation.  
God must reveale them first, as it is in the next verse.  
*God hath revealed them by his spirit.*

God reveals secret things that are excellent to his children.

The Spirit reveales them by way of negation, and indefinitely, as also by way of  
emi-

eminence. Whatsoever is excellent in the world, God borrowes it, to set out the excellencie of the things that hee hath provided for his Children in grace, and glory.

A feast is a comfortable thing; they are called a Feast. A Kingdome is a glorious thing; they are called a Kingdome. Marriage is a sweet thing; they are set forth by that, by an inheritance, and adoption of children, and such like: So that all these things are taken to be shadowes of those things. And indeed they are but shadows, the realitie is the heavenly kingdome of grace and glory: the heavenly riches, the heavenly inheritance, the hea-

heavenly sonship : when all these things vanish , and come to nothing : then comes in the true Kingdome, Sonship, and Inheritance.

2.

Againe, 2. wee know them in this world *by way of taste* : for the things of the life to come, there are few of them, but Gods children have some experimentall taste of them in this world : God reserves not all for the life to come, but he gives a grape of *Canaan* in this wilderness.

Thirdly, by arguing from the lesse to the greater : If peace of conscience bee so sweet here ; what is eternall peace ? If a litle joy here bee so pleasant and comfortable, that it makes

us

us forget our selves, what will bee that eternall joy there? If the delights of a kingdome bee such, that they fill mens hearts so full of contentment, that oft-times they know not themselves, what shall we think of that excellent kingdom? So by way of taste and relish, we may rise from these pettie things, to those excellent things, which indeed are scarce a beame, scarce a drop of those excellencies.

If *Peter* and *Iohn* when they were in the mountain, were not their owne men, when they saw but a glimpse, but a little glorie of Christ manifested in the mount, what shal we think, when there is the fulnesse of

of that glorious revelation, at the right hand of God, where there is fulnesse of pleasures for ever? How shall our foules be filled at that time? Thus by way of rising from the lesser to the greater, by tasting, feeling, and by divine revelation, wee may know in some measure the excellencie of those things prepared for us.

Three degrees of revelation.

Now to cleare this thing more fully, know that there are three degrees of revelation.

*First there must bee a revelation of the things themselves, by word, and writing, or speech, and the like, as we know not the minde of a man, but either by speech, or writing: so there must bee*



bee a revelation of these things; or else the wit of Angels could never have devised, how to reconcile Justice and Mercie, by infinite wisdom; by sending a Mediator to procure peace, God-man, to worke our salvation. Therefore wee could not know them without a revelation, and discoverie outward: this is the first degree that wee may call Revelation by scripture, or by the doctrine of the Gospel. Who could discover those things that are meerly supernaturall, but God himselfe?

Then againe 2. when they are revealed by the word of God, and by men that have a function to unfold the unsearchable riches

ches of Christ, by the min-  
isterie of the Gospell, yet  
notwithstanding they are  
hidden riddles still, to a  
company of carnall men.  
Put case the vaile be taken  
off from the things them-  
selves; yet if the vaile bee  
over the soule, the under-  
standing, will, and affecti-  
ons, there is no apprehensi-  
on of them: therefore *there*  
*must bee a second revelation,*  
*that is, by the Spirit of God.*  
Of necessitie this must bee:  
for even as the Apostle  
sayth in this Chapter, *None*  
*knoweth the minde of Man,*  
*but the spirit that is in Man:*  
so none knoweth the mind  
of God, but the Spirit of  
God. What is the Gospel  
without the Spirit of Christ,  
to discover the minde of  
God

Vers. II.

God to us? We know not the good meaning of God to us in particular : wee know in generall that such things are revealed in scripture : but what is that to us, if Christ bee not our Saviour, and God our Father? unlesse we can say as *S. Paul* sayth, *He loved me, and gave himselfe for mee.* Therefore you see a necessitie of revelation by the Spirit.

But this is not all that is here meant, there is 3ly a higher discovery, and that is in heaven : that that is revealed here, is but in part; and thereupon if wee believe, wee believe but in part, and wee love but in part. If our knowledge, which is the ground of all other graces and affections,  
be

The Gospell is hid, without the Spirit to discover the minde of God.

I Iohn 3.2.

be imperfect, all that fol-  
lowes must needs bee im-  
perfect also. Therefore St.  
*Iohn sayth, We know that wee*  
*are the Sonnes of God, but it*  
*appeares not what we shall bee.*  
What we shall be in heaven  
it doth not appeare now;  
there must bee a further re-  
velation, and that will bee  
hereafter, when our foules  
shall bee united together  
with our bodies: and then  
indeed our eyes shall see,  
our ears heare, and hearts  
shall conceive those things  
that while wee are here in  
the wombe of the Church,  
wee neither can see nor  
heare, nor understand,  
more than the childe in the  
wombe of the mother can  
conceive the excellencies in  
this civill life. Thus we see  
these

these truths a little more unfolded. I will now adde somewhat to make use of what hath been spoken.

First of all therefore for matter of instruction, if it be so, that the things of the Gospell bee such, as that without a revelation from God, they could not bee knowen, then we see, that *there is no principle at all of the Gospell in nature*. There is not a sparke of light, or any inclination to the Gospell, but it is meerly above nature: for hee removes here, all naturall wayes of knowing the Gospell, eye, eare, & understanding: therefore the knowledge of it is meerly supernaturall. For if God had not revealed it, who could ever have devi-

*1. Vse.*  
Instruction

Why 'so  
many he-  
resies tou-  
ching the  
Gospel.

fed it? And when hee re-  
vealed it, to discover it by  
his Spirit, it is supernatural  
but in heaven much more  
which is the third degree  
spake of. Therefore (by the  
way) you may know the  
reason why so many here-  
sies have sprung out of the  
Gospel, more than out of  
the Law, & the misunderstan-  
ding of it. There are few  
or no heresies from that, be-  
cause the principles of the  
Law are writtē in the heart:  
men naturally know that  
whoredome, and adulterie,  
and filthy living, &c. are  
sins; men have not so quen-  
ched nature, but that they  
know that those things are  
naught: therefore there  
have been excellent Law-  
makers amōg the heathens.

But

But the Gospell is a meere *mystery* discouered out of the breast of God, without all principles of nature : there are thousands of errors that are not to be reckoned, about the nature, the person & the benefits of Christ, about justification, and sanctification, and free will and grace, and such things, what a world of heresies, have proud wits continually started up ? This would never have beene but that the Gospell is a thing above nature. Therefore when a proud wit, and supernaturall knowledge revealed meete together : the proude heart stormes, and loves to struggle, and deviseth this thing and that thing to commend it selfe,

C

and



and hereupon comes heresies, the mingling of naturall wit with divine truthes. If men had had passive wits to submit to divine truthes, and to worke nothing out of themselves, as the spider out of her own bowells, there had not beene such heresies in the Church, but their hearts meeting with supernaturall truthes, their proud hearts mingling with it, they have devised these errours that I note in the first place.

2. Instruction.  
In divine truthes above nature, wee are not to trust to reason too much.

Then againe if the things that wee have in the Gospell be such divine truthes above nature altogether: *Then we must not stand to looke for reason too much, nor trust the reason or wit of any man, but divine authority here especially.*

*especially.* For if divine authority cease in the Gospell, what were it? nothing; the law is written in mens hearts: but we must trust divine authoritie in the Gospell above al other portions of scripture, and not to the wit of any man whatsoever.

The Church of *Rome* that is possest with a Spirit of pride, and Ignorance and tyranny; they will force knowledge on them that be under them, from their sole authoritie; *the Church, saith so; and wee are the Church, and it is not for you to know, &c. and scriptures are so and so;* but is the Gospell a supernaturall myserie above the capacitie of any man? and shall we build upon the au-

thoritie of the Church for these truthes? oh no! there must bee no forcing of Evangelicall truthes from the authority or parts of any man. But these are not things that wee stand in so much need of, therefore I hasten to that which is more usefull. *Eye hath not seene, nor eare heard, &c.*

An use of  
direction.  
How to  
study and  
read di-  
vine truths

Here then we have *an use of direction how to carrie our selves in reading, and studying holy truthes, especially the sacred mysteries of the Gospel,* how shall we study them? Wee thinke to breake into them with the engine of our wit, and to understand them, and never come to God for his spirit: God will curse such proud attempts. *Who knowes the things of man but*

*but the spirit of a man ? and who knowes the things of God, but the spirit of God? Therefore in studying the Gospell, let us come with a spirit of faith, and a spirit of humility, and meeknesse there is no breaking in- to these things with the strength of parts; That hath been the ground of so many heresies as have beene in the Church. Only Christ hath the key of David that shutteth and no man openeth, and openeth and no man shutteth, he hath the key of the Scripture, and the key to open the understanding. And to presse this poynt a little; if eye hath not seene, nor eare heard, nor hath entred into the heart of man to conceive, the things of the*

Gospell without the revelation of the spirit; then we must come with this mind, when wee come to heare the things of the Gospell : *Lord*, without thy holy spirit they are all as a clasped booke, they are hidden mysteries to mee, though they be revealed in the Gospell. If my heart be shut to them, they are all hidden to me.

Wee see men of excellent parts are enemies to that they teach themselves, opposing the power of the Gospell: whence is all this? because they thinke only the opening of these things makes them divines, whereas without the holy Ghost sanctifying, and altering the heart in some measure,  
to

to tast, and rellish these things, that as they are divine in themselves, so to have some what divine in the heart to tast these things, it is impossible but that the heart should rise against them; and so it doth: for when it comes to particulars, you must deny your selfe in this honour, in this pleasure, & cōmoditie, now you must venture the displeasure of man for this, and that truth: the heart riseth in scorn, and loathing of divine truth: when it comes to particulars they know nothing as they should. For when is truth knowne, but when in particulars wee stand for it, and will neither betray it, nor do any thing that doth not be-

Christian ? If we have not the spirit of God to relish truthes in particular, they will doe us no good. And except the spirit sanctifie the heart of man first by these truthes, the truth will never be understood by the proud, naturall heart of man.

GODS  
course  
with his  
children  
to shew  
them these  
mysteries.

Therefore the course that God takes with his children is this ; those that he meanes to save ; he first inspires into their hearts some desire to come to heare, and attend upon the meanes of salvation, to understand the Gospell, and then under the means of salvation, he shines into the understanding by a heavenly light ; and inspires into the will and affections some  
hea-



heavenly inclination to this truth of the Gospel, to justification, sanctification, selfe-denyall, and the like: and workes a new life, and new fences, and upon them wrought under the meanes comes the soul to relish, and to understand these mysteries, and then the eares, and the eies are open to see these things, and never before. A holy man that hath his heart subdued by the spirit of God in the use of the meanes, oh, he relisheth the point of forgivenesse of sins, hee relisheth the point of sanctification, he studies it daily more, and more, and nearer communion with God, hee relisheth peace of conscience, and joy in the holy Ghost, they are sweete things

C. 5

things, and all the duties of Christianity, because hee makes it his maine busines to adorne his profession: and to live here, so, as hee may live for ever hereafter. And this must be of necessitie: for marke out of the text; If the naturall eye, and eare, and heart can never see nor heare, nor conceive the things of God, must there not be a supernaturall eare, and eye, and heart put into the soule? must not the heart, and all be new molded againe? If the former frame bee not sufficient for these things, of necessitie it must be so.

Supernatural objects require supernatural senses.

From hence learne to arme your selves against all scandalls: when ye see men of parts, and account, (and such

such there may be) men of deepe apprehensions, and understanding in the Scripture for matter of notion, and for the language of the Scripture exquisite, and yet to be proud, malicious, haters of sanctity, next to devells, none greater; consider what is the reason: either they have proud spirits that despise, and neglect the meanes of salvation altogether; or if they doe come, they come as Iudges, they will not submit their proud hearts to the sweet motions of the Spirit: stumble not at it, if such men bee both enemies to that they teach themselves, and those that practise it, the reason is, because their proud hearts were never subdued by the Spirit

Spirit to understand the things they speake of. For such a teacher understands supernaturall things by a naturall light, and by humane reason; that is, to talk, and discourse, &c. but hee sees not Supernaturall things by a supernaturall light, divine things by a divine light. Therefore a poore soule that heares the things published by him, understands them better by the helpe of the Spirit, than he that speakes them: better indeed for his use, and comfort. As we see, there are some that can measure land exactly; but the man that oweth the land measured, he knowes the use of the ground, and delights in it as his owne: the other can

Simile.

can tell, here is so much ground, &c. So some Divines, they can tell there are such poynts, and so they are rayled; and they can bee exquisite in this: but what profite have they by it?

The poore soule that heares these things, by the helpe of the Spirit, hee can say, these are mine, as the man for whom the ground is measured. As it is with those that come to a Feast, the Physitian comes, and sayes, this is wholsome, and good; and this is good for this and that, but eates nothing: others that know not these things, they eate the meate, and are nourished in the meane time: so when such men discourse of

Of knowledge joy-  
ned with  
feeling.

of this and that, a poore man that hath the Spirit, he relisheth these things, as his owne; the other goes away, onely discourseth as a Philosopher of the meate, and eates nothing.

And therefore when you read & heare these things, content not your selves with the first degree of revelation: no, that is not enough; when you have done that, desire of God to joyne his Spirit, to give you spirituall eyes, and hearts, that you may close with Divine truths, and be divine as the truths are; that there may bee a consent of the heart with the truth: then the word of God will be sweet indeed.

Againe, here we see this  
ivine

divine truth, That a man when he hath the Spirit of God, knowes things otherwise than hee did know them before, though he did not know them by outward revelation of hearing and reading, &c. And hee believes them otherwise than he did before: he sees them by a new light. It is not the same knowledge that an unregenerate man hath, with that he hath after, when God workes upon his heart: for then it is a divine supernatural knowledge. And it is not the same faith, and beliefe: the Spirit of God raiseth a man up in a degree of creatures above other men, as other men are above beasts: hee gives new eyes, new ears, &

1 Cor. 2.  
14. 15.



Concer-  
ning spiri-  
tuall sight.

a new heart; he moulds him anew every way. Therefore you have good men, sometimes wonder at themselves (when God hath touched their hearts) that they have had such shallow conceits of this and that truth before. Now they see that they were in the darke, that they were in a dampe before, that they conceived things to be so and so, and thought themselves some body; but when God opens their eyes, and takes away the skales, and lets them see things in their proper light, heavenly things, by a heavenly light, and with a heavenly eye; they wonder at their former foolishnesse in divinity, especially so farre as con-  
cernes

cernes the Gospell : for there is more in the Scripture then pure supernaturall divinity, there are many other arts in the Scripture.

The Gospell I say is a knowledge not of naturall men, or great wits, but of holy sanctified men. Therefore we must not think that these things may be known by nature, &c. It is a sacred knowledge so much as will bring us to heaven, it is a knowledge of holy men, that have their hearts brought to love and tast, and relish that they know. Therefore it is no wonder though a company of men of great partes live naughtily, they are no true divines, because they have no  
true

It is not in nature to shew us these divine mysteries.

true knowledge. The divell is no divine, nor a wicked man properly; though hee can discourse of such things, yet he is not properly a divine: because he knowes not things by a divine light, or heavenly things by a heavenly light. The knowledge of the Gospell, it is a knowledge of sanctified, holy men: but to come neerer to our practise.

Another  
use of In-  
struction.

*If eye hath not seene, nor eare heard, nor hath entered into the heart of man, to conceive those things that God hath prepared for his: Then let us make this the rule of our esteeme of any thing that is good, or any thing that is ill, make it a rule of valuation. The Apostle here you see, hath a ranke of*

of things above the sight of the eye, or the hearing of the eare, or the conceiving of the heart of man: if there be such a ranke of things above this; then the greatest ills are those that eye hath not scene, nor eare heard, nor hath entred into the heart of man: and indeed they are so. Wee grieve at the Ague, and at the Stone, and the Goute, they are grievous things indeed; oh! but what bee these things that wee feele, and see, to those in another world, that wee cannot apprehend for the greatnesse of them? The torments of hell wee cannot conceive, and understand them here: for it is indeed to bee in hell it selfe, to conceive what hell is:

is: and therefore when God enlargeth mens spirits to see them, they make away themselves. And so for the greatest good; these goods here, this outward glory, we can see through it. *Christ* could see through all the glory in the world, that the Divell shewed him. And these are things that wee can heare of, and here the utmost that can be spoken of them: therefore surely they are not the greatest good, there are more excellent things than they, because the eye sees them, the eare heares of them, and the understanding can conceive of them; but there be things that the eye hath not seene, nor eare heard, nor the soule conceived; and

and those bee the joyes of  
heaven. And thereupon  
(to descend to practise) if  
this bee a rule to value  
things, that the best things  
are transcendent, beyond  
sence and comprehension:  
then shall I for those things  
that I can see, & can heare,  
and feele, and understand,  
shall I lose those excellent  
good things, that *neither eye  
hath seen, nor eare heard? &c.*  
Is not this desperate folly,  
to venture the losse of the  
best things, of the most  
transcendent things, that  
are above the capacitie of  
the greatest reaches of the  
world? shall I lose all for  
pettie poore things, that are  
within my owne reach and  
compasse?

A rule to  
value  
things by.

How foolish therefore  
are

are those that are given to pleasures! they feele the pleasure indeed; but the sting comes after. They delight in those ill things that they can heare, and heare al that can be spoken of them, and never thinke of the excellent things that eye hath not seen, nor eare heard, &c.

Let this make us in love with divine truthes in the Scripture, with the Gospel, that part of the Scripture that promiseth salvation by Christ, and all the graces, and priviledges of Christianity, they are above our reach. Wee study other things, we can reach them, we can reach the mysteries of the Law by long study, and the mysteries of physicke,



sicke, and to the mysteries of trades by understanding, & when men have done all, they may be fooles in the maine; *Solomons* fooles: they may do al these things, and be wise for particular things, by particular reaches of that which eie hath seen, and eare heard, &c. and then for the best things that are above the capacitie of men, they may die empty of all, and goe to the place of the damned. To bee wise to Salvation is the best wisdom.

It is the best wisdom to be wise to salvation.

What a pittifull case is this, that God should give us our understandings for better things then wee can see or heare in this world, yet we imploy the in things of the world wholly? Let us  
not

not doe as some shallow, proud heads, that regard not divine things; the holy Scriptures they will not vouchsafe to read once a day, perhaps not once a weeke; nay, some scarce have a *Bible* in their studies. For shame, shall we be so Atheistica! when God hath provided such excellent things contained in this booke of God, the Testament, shall wee slight these excellent things for knowledge that shall perish with us? as *St. Paul* saith before the Text: the knowledge of all other things is perishing, knowledge of perishing men. Learne on earth that that will abide in heaven, sayth *S. Austin*. If wee bee wise, let us know those things

Augustine.

Value the  
Scriptures

things on earth, that the comfort of them may abide with us in heaven. Therefore let us be stirred up to value the Scriptures, the mysteries of salvation in the Gospel, they are things that *Eye hath not scene, nor Eare heard, &c.* Nay, I say more, that little that wee have here, by hearing truths unfolded, whereby the Spirit of God slides into our hearts, and workes with them: there is that peace that a man hath in his heart, in the unfolding of the poynt of Iustification, or Adoption, or any divine comfort, that it breeds such inward peace and joy as is unspeakable and glorious. All that we have in the world is not  
D worth.

worth those little beginnings that are wrought by the hearing of the word of God here. If the first fruits here be joy oftentimes unspeakable, and glorious, if the first fruits be peace that passeth understanding; what will the confirmation, and perfection of these things be at that day?

Ground of  
the Mar-  
tyrs pa-  
tience.

Againe here you see a ground of the wonderfull patience of the Martyrs. You wonder that they would suffer their bodies to be torne, and have their soules severed so violently from their bodies: Alas; cease to wonder; when they had a sence wrought in them by the spirit of God of the things that eye hath not scene, nor eare heard. If

If a man should have asked them why they wold suffer their bodies to be misused thus when they might have redeemed all this with a little quiet? oh! they would have answered pciently, as some of them have done; wee suffer these things in our bodies, and in our senses, for those that are above our senses, wee know there are things layd up for us that eye hath not seene, nor eare heard, &c. What doe you tell us of this torment, and that torment? we shall have more glory in heaven then wee can have misery here: for wee can see this, and there is an end of it: but wee shall have joy that eye hath not seene, nor eare heard, &c. As St. Paul most

A godly man suffers these things in his senses for those that are above his senses.

Rom. 8.

Divinely in diverse places in *Rom.* 8. the things that wee suffer here are not *Worthy of the glory that shall be revealed.* Therefore let us not wonder so much at their patience as to lay up this ground of patience against an evill day when we may be drawne to seale the truth with our blood. By the way learne what Popery is, they thinke to merit by their doings, but especially by their sufferings, though they be ill doers, and suffer for their demerits; this is their glory. Shall those stayned good workes (put case they were good workes, they be defiled, and stayned, and as menstruous cloathes, as it is *Isaiah 64.*) shall they merit the

What Popery is.

*Isai.* 64.

the glory to bee revealed, that is so great that eye hath not seene, &c. What proportion is there? In merit there must be a proportion betweene the deed done, and the glory: what proportion is there betweene stayned imperfect defiled workes, and the glory to bee revealed? Should not our lives be almost angelicall? *What manner of men should wee be in all holy conversation,* Considering what things are layd up in heavē, & we have the first fruits of them here? Can men be too holy and exact in their lives, that looke for things, that eye hath not seene, nor eare heard, &c.

I wonder at the stupiditie, and hellish pride, and

Merit hath  
no proportion  
with  
glory.



We can.  
not be too  
exact in  
holy du-  
ties.

malice of mens hearts, that  
thinke any man can be too  
exact in the maine duties of  
Christianity, in the expres-  
sion of their love to God,  
in the obedience of their  
lives, in abstinence from  
the filthinesse of the world,  
and the like. Can a man that  
lookes for these excellent  
transcendent things, be too  
careful of his life? I beseech  
you your selves be Judges.

*The end of the first Sermon.*



HIDDEN SECRETS  
Revealed by the  
G O S P E L.

*The second Sermon.*

I. COR. 2. 9.

*As it is written, Eye hath not  
seen, nor ear heard, &c.*

**T**HE Apostle sets  
out the Gospell  
here with all the  
commendations  
that any skill in the world  
can be commended by.  
From the authour of it, *God*.  
From the depth of it, it is  
*Wisedome*, in a mystery, *hid-*  
*den wisedome*. From the an-  
tiquity

The script<sup>r</sup>  
coherence  
& division,  
more clear-  
red.

tiquity of it, it was *ordained before the world was*. From the benefite and use of it, for our glory. God is content his wisdom should be *honoured in glorifying us*, such is his love. And then when it was revealed, that none of the Princes of the world (he meanes not onely commanding Potentates, but he being a scholar himself, esteemed Philosophers, Pharisees, and learned men to be Princes : because the excellencie of a man is in the refined part of man his soule) none of these Princes of the world, for all their skill and knowledge, knew this.

The wisdom of  
God hid  
from wise  
men.

In this verse hee shewes the reason why *Eye hath not seene, nor eare heard, &c.* He removes knowledge, by re-  
mo-

moving the way and means of knowledge. The meanes of knowledge in this world is by the passage and entrance of the senses: Now this heavenly mystery of the Gospell, it is such a knowledge as doth not enter into the soule by the senses.

The poynts we propounded, were these, *1 That God hath a people in the world, whom he favours in a speciall manner.*

1 Point.

Then secondly, *For these that he accounts his friends he hath prepared great matters.*

2

Kings prepare great matters for those they meane to advance: what shall wee thinke then God will doe for his friends?

Now these things prepared, they are: great mat-

3

ters

ters indeed, for in the third place they are such as *Eye hath not scene, nor eare heard, &c.*

4

And then in the fourth place the disposition, and qualification of those for whom God hath prepared such great matters, it is for those that love him, not for his enemies, or for all men indifferently, but for those that love him.

Of the first, and second I spake in the former, and I wil not now stand to speake of them, but enlarge myselfe in the two last.

Observation.

*The things that God hath prepared for them that love him, are such excellent things, as neither eye hath scene, nor eare heard, &c.* He meanes the naturall eye, and eare, and

and understanding or heart of man.

There bee 3. degrees of discovery of heavenly things.

First in the doctrine of them, and so they are hid to them that are out of the Church.

1

And then secondly, in the spirituall meaning of them, and so they are hid to carnall men in the Church.

2

And then thirdly, in regard of the full comprehension of them, as they are indeed, and so they are reserved for heaven: wee have but a little glimpse of them, a little light into them in this world. Now in this place is meant the things that are discovered in

3

in

in the Gospell, especially as they are apprehended by the Spirit, together with the consummation of them in heaven. For they differ onely in degree, the discovery of the heavenly things in the Gospell here the priviledges, and graces, and comforts of Gods children, and the consummation of them in heaven. And wee may reason from the lesler to the greater, if so be that a naturall man, (though hee have naturall eyes, and cares, and wits about him) cannot conceive the hidden mysteries of the Gospell, spiritually with application : much more unable is he, and much lesse can hee conceive those things of a better life. Now the things of

Naturall  
wits con-  
ceive not  
the Gospell



of the Gospell, the privileges, the graces and comforts which Christ the spring and head of them all, in whom all are, and whence we have all, cannot be comprehended by a naturall man, he can discourse of them as far as his natural wit conceives them; but not understand heavenly things in their owne light as heavenly things, as the things of the Gospell. They can talke of repentance (that wee commonly speake of, which is a mystery) but notwithstanding who knowes repentance by the light proper to it, but he that by the spirit of God hath sinne discovered to him in its owne colours? He knowes what it is to grieve for sin.

The

Wicked  
men talk  
of repen-  
tance, but  
do not re-  
pent.

A holy  
man feeles  
sin heavy.

The sicke man knowes what it is to bee sicke : the Phisitian knows it by definition, by booke, and so he can enlarge it : but if he be not sicke, the sicke patient will speake to better purpose. So there is a mystery in the common things of the Gospel ; repentance, and griefe for sinne. A holy man feels it another matter because he feesles sinne discovered by the Spirit of God : and so in faith, in the love of God, and every grace of the Gospel is a mystery. If one come to the schoolemen, they will tell you of faith, and dispute learnedly of it, and deduce this from that : but when he comes to be in extremity ? when the terrours of the

the Lord are upon him, when he comes to use it, he is a meere stranger to it: to cast himselfe being a sinfull creature into the armes of Gods mercy, hee cannot doe it without a further light of the Spirit discovering the hidden love of GOD to him in particular; and so for other graces. Therefore they do but speake of these things, (men that are un sanctified) as a blind man doth of colours, they inwardly scorne the truth they speake of: and those to whom they speake, if by the power of Gods Spirit they come to profit by the things they teare, if themselves be carnall, they hate them. A carnall man believes not a whit

Carnall  
men hate  
the light

whit of what hee sayth :  
hee hath onely a common  
light for the good of o-  
thers : a common illumina-  
tion to understand and dis-  
cover things, and a doctri-  
nall gift to unfold things  
for other, and not for  
themselves : for themselves  
they scorne them in their  
hearts, and in their lives  
& conversations; and they  
will speake as much, when  
it comes to selfe-deniall in  
preferment, in pleasures, in  
any thing that is gainfull :  
tush tell him what hee hath  
taught, or what hee knowes  
out of the booke of God,  
he cares not, hee knowes  
them onely by a common  
light : but for a particular  
heavenly light with appli-  
cation, and taste to himself,  
spring-

They  
know them  
but by a  
common  
light.

springing from an alteration by the Spirit, hee never knowes them so. Therefore content not thy selfe with a common light: for together with our understanding, God alters the taste of the whole soule: he gives a new eye, a new eare, to see and heare to purpose, and a new heart to conceive things in another manner than he did before.

But you will aske, How can a godly man know men at all, seeing eye hath not seen, nor eare heard, &c.

I answer: First, the things of another life (as wee see here) are knowne by negation, as God is, by way of removing imperfections. The naturall eye sees them not, nor the naturall eare heares

An objection answered for explicatio.  
I. *Ans.*

heares them not, &c. no, nor the spirituall eye, nor eare, in a full measure: so things transcendent, that are above the reach of man, are described in the Scriptures by the way of denial, which is one good way of knowledge.

Ephes 3.

That *ye* may know the love of God that is above knowledge, sayth the Apostle, Ephes. 3. that ye may know it more and more: but it is above all knowledge in regard of the perfection of it. As a man may see the sea, but hee cannot comprehend the sea: hee may be much delighted in seeing the sea, but hee sees neither the bottome nor the bankes, he cannot comprehend such a vaste body: he

he may see the heavens, but hee cannot comprehend them. So a man may know the things when they are revealed, but hee cannot comprehend them: apprehension is one thing, and comprehension is another; there may be apprehension in a poore degree, sutable to the capacitie of the soule here: but alas it is farre from the comprehension that we shall have in heaven. That is one way of knowing them by way of negation, and deniall of imperfections to them.

By way of  
negation.

And then secondly, they are knowne (as wee call it) by way of eminence; that is, by comparing them with other things, and preferring them before all other excel-

2  
By way of  
eminence.



What tho  
we should  
have of the  
world?

excellencies whatsoever; as we may see the sunne in water by resemblance : for God borrowes from nature termes to set out grace, and glory, because God will speake in our language, for they are called a Kingdome and a feast, and a crowne by way of comparison. Shallow men thinke there is a great deale in a kingdome; and indeed so there is, if there were no other. There is great matters in a crowne, in the feasts of kings, and the like : but alas these be shaddowes, and there is no Rhetoricke or Amplification in this, to say they be shaddowes; a shadow is as much in proportion to the body, as these are to eternall good things; the

the true reality of things, are in the things of another world, for eternity. If wee talke of a Kingdome, let us talke of that in heaven. If of a crowne, of that where-with the Saints are crowned in heaven. If we talke of riches, they are those that make a man eternally rich, that hee shall carrie with him when he goes out of the world, what riches are those, that a man shall out live, and die a begger, and not have a drop to comfort him, as we see *Di-  
ves* in hell had not ? here are riches indeed. So if we talke of beauty, it is the Image of God that sets a beauty on the soule, that makes a man lovely in the eye of God. True beauty is  
to

What true  
riches are.

What true  
beautie is.

to be like God. And to bee borne a new to that glorious condition, is the birth and inheritance. All these poore things, are but acting a part upon a stage for a while, as the proudest creature of all that is invested in them will judge ere long ; none better judges then they. This is one way of knowing the things of the Gospell, by naming of them in our owne language. As if a man go into a forraine country, he must learn that language, or else hold his peace : so God is forced to speake in our owne language, to tell us of glory, and happinesse to come under the name of crownes, and kingdomes, and riches here. If God should

should set them out in their owne lustre wee could not conceive of them.

But thirdly, the most comfortable way, whereby Gods people know the things of heaven, and of the life to come, is in regard of some *tast*, for there is nothing in heaven but Gods Children have a tast of it before they come there, in some measure: they have a taste of the communion that is in heaven in the communion they have on earth: they have a taste of that eternall Sabbath, by some relish they have of holy exercises in these Christian Sabbaths. A Christian is as much in heaven, as he can be, when hee sanctifies the holy Sabbath, speaking

3

Gods children have a taste of heaven before they come there.

What  
peace in  
heaven is.

speaking to God in the  
Congregation by prayer,  
and hearing God speake to  
him in the preaching of the  
word. That peace that  
wee shall have in heaven,  
which is a peace uninter-  
rupted, without any distur-  
bance, it is understood by  
that sweet peace of consci-  
ence here *that passeth all un-  
derstanding*. We may know  
therefore what the sight of  
Christ face to face will be,  
by the sight wee have of  
Christ now in the word  
and promises: if it so trans-  
forme and affect us, that  
sight that we have by  
knowledge and faith here;  
what will those sights doe?  
So that by a grape wee may  
know what *Canaan* is: as the  
spies, they brought of the  
~grapes

grapes of *Canaan* into the desert: we may know by this little taste, what those excellent things are.

The fourth way is by authoritie, and discoverie. *St. Paul* was wrapped up in the third heaven, he sayth, they were such things that he saw, that could not bee spoken of, strange things. And *Christ* tels us of a kingdome. *Christ* knew what they were, and the word tells us what they are: our faith lookes to the authoritie of the word. If wee had not the first fruits, nor any other discoverie. God that hath prepared them, hee sayth so in his word, and we must rest in his authoritie. And there are some that have been in heaven: *Christ*

E

our

our blessed Saviour that hath taken into a perpetual union, the man-hood with the second person, which he hath knit unto it, he knowes what is there, and by this meanes wee come to have some kind of knowledge of the things to come.

Againe by a kind of reasoning likewise from the lesser to the greater, we may come to know not only the things, but the greatnesse of them. As, is there not comfort now in a litle glimpse, when God shines upon a Christians soule, when he is as it were in heaven? is there such contentment in holy company here? what shall there be in heaven? Is there such contentment in the delights of this world, that are  
the

the delights of our pilgrimage? they are no better, our houses are houses of our pilgrimage, our contentments are contentments of passengers, if the way, the gallery that leads to heaven, bee so spread with comforts, what bee those that are reserved in another world? A man may know by raysing his soule from the lesser to the greater. And if the things that God hath provided in common for his enemies as wel as his friends: (as all the comforts of this world; all the delicacies, and all the objects of the senses, they are comforts that are common to the enemies of God, as well as his friends) if these things be so excellent, that men



fortable way Gods children have to understand the things of heaven, by the first fruits they have here : for God is so farre in love with his children here on earth, and so tender over them, that hee purposes not to reserve all for another world; but gives them some taste before hand, to make them better in love with the things there; and better to beare the troubles of this world. But alas, what is it to that that they shall know? as it is *I Ioh.*

*I Ioh. 3.*

*3. Now wee are the sonnes of God, but it appeares not what we shall bee : That shall bee so great in comparison of that we are, that it is sayd not to appeare at all : it appeares in the first fruits in a little*

little beginnings; but alas, what is that to that glory that shall bee? *Our life is hid with Christ in God.* It is hid, there is no man knowes it in regard of the full manifestation: because here it is covered with so many infirmities, & afflictions, and so many scornes of the world are cast upon the beautie of a Christian life: it is hid in our head Christ. It is not altogether hid: for there is a life that comes from the root, from the head Christ to the members, that quickens them; but in regard of the glory that shall be, it is a hidden life.

Let us consider the reasons why God will have it thus (to make it cleare) be-

*Reasons.*

venture their soules for them, and lose all to bee drowned in these things: oh ! what peculiar things are they that God hath reserved for his owne Children, for those that love him ? when those that are common with his enemies, are so glorious and excellent! These kind of wayes we may come to know them by the helpe of the spirit.

Those unmixed joyes, those pure joyes, that are full of themselves, and have no tincture in heaven, are understood by those joyes we feele on earth, the joy of the holy Ghost, which is after conflict with temptations, or after afflictions, or after hearing, and meditating on good things : the  
hea-

heavenly joyes that flow into the soule, they give us a taste of that full joy that we shall have at the right hand of God for evermore. That comfort that we shall have in heaven, in the presence of God, and of Christ, and his holy Angels, is understood in some little way by the comfortable presence of God to the soule of a Christian, when hee findes the Spirit of God raising him, and chearing him up, and witnessing his presence : as oft-times to the comfort of Gods people, the holy Ghost witnesseth a presence, that now the soule can say, *God is present with me, he smiles on me, and strengtheneith mee, and leads mee along.* This com-

Heaven on earth.

fortable way Gods children have to understand the things of heaven, by the first fruits they have here : for God is so farre in love with his children here on earth, and so tender over them, that hee purposes not to reserve all for another world; but gives them some taste before hand, to make them better in love with the things there; and better to beare the troubles of this world. But alas, what is it to that that they shall know? as it is 1 Ioh.

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*Reasons.*

fore I goe further : *We must be modest in reasons when we speake of Gods counsels and courses.* I will onely name them to open our understandings a little.

1 Reason.

First, *It is enough that God will have it so:* a modest Christian will be satisfied with that, that God will have a difference betweene heaven and earth, Gods dispensation may satisfie them. 2. God wil have a difference betweene the warring Church, and the triumphing Church.

*This life is a life of Faith, and not of sight.* We walke and live by faith. Why? partly to try the truth of our faith, and partly for the glory of God, that he hath such servants inn the world here,

here, that will depend upon him, upon termes of faith, upon his bare word, that can say, there are such things reserved in heaven for me, I have enough: what a glory is it to God, that he hath those that will trust him upon his bare word? It were no commendation for a Christian to live here in a beautifull glorious manner, if hee should see all, and live by sight. If he should see hell open, & the terrours there, for him then to abstaine from sinne, what glory were it? the sight would force abstinence. If he should see heaven open, and the joyes of it present, it were no thanks to be a good man: for sight would force it.



*2 Reason.*

The second Reason is this, that God will have a known difference, between hypocrites, and the true Children of God. If heaven were upon earth, and nothing reserved in faith, and in promise, every one would be a Christian: but now the greatest things being laid up in promises, wee must excercise our faith to waite for them; now there are none that will honour God in his word, but the true Christian: that there are such excellent things reserved in another world, in comparison of which all these are base: there is none but a true Christian that will honour God upon his word, that will venter the losse of these things here for

for them in heaven, that will not lose those things that they have in reversion and promise for the present delights of sinne for a season? Whereas the common sort, they heare say of a heaven, and happinette, and a day of judgement, &c. But in the meane time they will not deny their base pleasures and their Rebellious dispositions, they wil crosse themselves in nothing: doe wee thinke that God hath prepared heaven for such wretches as these? oh, let us never thinke of it. God therefore hath reserved the best excellencies for the time to come, in promises, and in his word, if we have grace to depend upon his word : and in the meane time

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3 Reason.

time goe on, and crosse our corruptions, it is an excellent condition to be so, it shewes the difference that God will have between us, and other men.

*Againe thirdly, our vessells could not containe it : Wee are incapable, our braine is not strong enough for these things : as weake braines cannot digest hote liquors: so we cannot digest a large revelation of these things. As wee see St. Peter was not himsele in the transfiguration, hee forgot himsele; and was spiritually drunke with joy, with that hee saw in the mount; hee wote not what hee said as the Scripture saith, when hee said, Master let us make three Tabernacles, &c. Nay Saint*

Saint *Paul* himself, the great Apostle, when hee saw things in heaven, above expression, that could not, nor might not be uttered, could not digest them. They were so great, that if he had not had somewhat to weigh him downe, to ballance him, hee had been overturned with pride: therefore there was a pricke in the flesh sent to *Paul* himselfe to humble him. Are wee greater than *Paul* and *Peter*, the great Apostles of the Jewes and Gentiles? when these grand Apostles could not containe themselves, when they see these heavenly things, and but a glimpse of them, the one did not know what he said, and the other was humbled by

by way of prevention, with a pricke in the flesh; and shal we think to conceive of these things? No, we cannot: for that is to be in heaven before our time. These and the like reasons wee may have to satisfie us in this, why wee cannot conceive of the things to come as they are in their proper nature. God sayth to *Moses*, when *Moses* would have a fairer manifestation of God, *No man can see me and live*. If we would see God as he is, we must die. If we would see heaven, and the joyes of it as it is, wee must die first. No man can see the things that the Apostle here speakes of, in their proper light and excellencie, but he must die first.

They

If wee  
would see  
God as he  
is, we must  
die.

They are not proportionable to our condition here: for God hath resolved that this life shall bee a life of imperfection, and that that shall be a perfect estate of perfect glory. Alas, our capacities now are not capable, our affections wil not containe those excellent things; therefore God traines us up by little, and little, to the full fruition, and enjoying of it. Thus we see how wee come to have some knowledge of them, and why we have not a full knowledge of them here.

Well, to leave this, and goe on; *If this be so, then let us oft thinke of these things.*

The life of a Christian is wondrously ruled in this world, by the consideration,



The meditation of the life hereafter, steeres a Christians life here.

on, and meditation of the life of another world, nothing more steeres the life of a Christian here, then the consideration of the life hereafter: not only by way of comfort, that the consideration of immortal life, & glory, is the comfort of this mortall base life: but likewise by way of disposition and framing a man to all courses that are good. There is no grace of the spirit (in a manner) but it is set on worke by the consideration of the estate that is to come, no not one.

What is the worke of faith? *It is the evidence of things not seene.* It sets the things of another world present before the eye of the soule, and in that respect

spect it is victorious, it conquers the world ; because it sets a better world in the eye. Where were the exercise of faith, if it were not for hope of such an estate which feeds faith? the excellencie of faith is, that it is about things not seene: it makes things that are not seene to be seene ; it hath a kind of omnipotent power: it gives a being to things that have none, but in the promise of the speaker.

And for hope, *the very nature of hope is to expect those things that faith believes.* Were it not for the joyes of heaven, where were hope? It is the helmet of the soule, to keepe it from blowes, and temptations. It is the Anchor of  
the

the soule, that being cast within the vaile into heaven, stayes the soule in all the waves and troubles in this world: the consideration of the things to come, exerciseth this grace of hope; we looke within the vaile, and cast anchor there upward, and not downward, and there wee stay our selves in all combustions, and confusions by the exercise of hope.

And where were patience? If it were not for a better estate in another world, a *Christian of all men were most miserable*. Who would endure any thing for Christ, if it were not for a better estate afterwards?

And so for sobrietie;  
what

What forceth a moderate use of all things here? the consideration of future judgement, that made even *Felix* to tremble. The consideration of the estate to come, causes that we surfet not with the cares of the world, and excesse, but doe all that may make way for such a glorious condition.

What enforceth the keeping of a good conscience in all things? *St. Paul* looked to the resurrection of the iust and of the unjust; and this made him exercise himselfe to keepe a good conscience.

And so puritie and holinesse, that we take heed of all defilements in the world, that we bee not led away

way with the errour of the wicked: but keepe our selves unspotted. What forceth this, but the consideration of a glorious condition in another world? *He that hath this hope, purgeth himselfe.* There is a purgative power in hope, a cleansing efficacy, that a man cannot hope for this excellent condition, but it will frame and fit the soule for that condition. Can a man hope to appeare before a great person, and not fit himselfe in his deportment and attire before hand, to pleale the person before whom hee appeares? So whosoever hopes to appeare before Christ, and God, of necessity that hope will force him to purge himselfe.

Let

Let us not stand to search  
curiously into particulars,  
what the glory of the soule  
or of the body shall bee,  
(the Apostle discovers it in  
generall, we shall bee con-  
formed to Christ our head  
(in soule and body) but ra-  
ther study how to make  
good use of them: for  
therefore they are revealed  
before hand in generall.

*2 Use.*

*And withall to humble our  
selves, and to say with the  
psalmist, Lord what is Man,  
that thou so farre considerest  
him? Sinfull man, that hath  
lost his first condition, and  
hath betrayed himselfe to  
thine, and his enemy, to ad-  
vance him to that estate,  
that neither eye hath scene,  
nor eare heard, &c. This  
consideration will make  
us*

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consideration will make  
us*



us base in our owne eyes.

Shall not wee presently disdaine any proud conceits? shall wee talke of merit? what can come from a Creature that shall deserve things that eie hath not seen nor eare heard; that such proud conceits should enter into the heart of man? surely grace never entred into that mans heart that hath such a conceite to entertaine merit. Shall a man thinke by a penny to merit a thousand pound, by a little performance to merit things that are above the conceit of men and Angels? but a word is enough that way.

3 Use.

And with humiliation,  
take that which alwayes goes  
with humiliation, thankes-  
nesse

nesse, even before hand. When the Apostle S. Peter thought of the inheritance immortall, and undefiled, &c. he begins, *Blessed be God, the Father of our Lord Iesus Christ, &c.* Hee could not think of these things without thankfulnesse to God. For wee should begin the life of heaven, upon earth, as much as may bee; and what is that, but a blessing and praising of God? Now we cannot more effectually and feelingly praise God, than by the cōsideration of what great things are reserved for us: for faith sets them before the soule as present, as invested into them. Now if we were in heaven already, we should praise God, and do nothing else.

Ephes. i.  
1 Pet. i.

else; therefore faith making them sure to the soule, as if we had them, sets the soule on worke to praise God, as in *Ephes. i.* and in *Pet. i.* Saint Peter and Paul, they could never have enough of this. Thus wee should doe, and cheare and joy our hearts in the consideration of these things in all conflicts, & desolation: wee little thinke of these things, and that is our fault: wee are like little children that are born to great matters, notwithstanding not knowing of them, they carry not themselves answerable to their hopes: but the more the children grow into yeares, the more they grow in spirit and conceits, and carriage sitting the

the estates they hope for.

So it is with Christians at the first, when they are weake, they are troubled with this temptation, and with that, with this losse, and with that crosse : but when a Christian growes to a full stature in Christ, every petty crosse doth not cast him downe : hee thinkes, what shall I be dejected with this losse, that have heaven reserved for mee? shall I bee cast downe with this crosse, that have things *that eye hath not seene, nor eare heard, &c.* Prepared for me? He will not; he makes use of his faith to fetch comfort from these things that are reserved for him, that are unexpressible, and un-

Every petty crosse will not cast downe a believer.

F

con-

4 Vse.

conceivable.

*And let us comfort our selves in all the slighings of the World.* A man that hath great hopes in his own country, if he be slighted abroad, he thinkes with himselfe, I have other matters reserved elsewhere, and I shall have another manner of respect when I come home. The world it knowes not God, nor Christ, nor us: shall not we be content to go up and downe as unknowne men here, when God the father, and Christ our Saviour are unknowne? There are better things reserved at home for us: therefore let us digest all the slighings and abuse of carnal men. And let us not envy them their condition that is but for terme  
of

Hee comforte himselfe with his hopes of heaven, against the slighings of the world.

of life, use it as well as they will ; that hath a date that will bee out wee know not how soone ? Alas all their happinesse it is but a measured happinesse, it is within their understandings, their eyes can see it, and their eares can heare it: and when they can neither see nor conceive more in this world, then there is an end of all their sensible happinesse. Shall we envie when they shall shortly be turned naked out of this world to the place of torment ? We should present them to us as objects of pitie, even the greatest men in the world, if wee see by their carriage they be void of grace ; but not envy any condition in this world. But what affecti-

Envie not  
wicked  
men, but  
pitty them

on is due and suiting to the estate of a Christian? If we would have the true affection, it is admiration, and wonderment. *What is wonderment? It is the state, and disposition of the soule toward things that are new, and rare, and strange, that we can give no reason of, that are beyond our reach.* For wise men wonder not, because they see a reason, they can compass things: But a Christian cannot but wonder: because the things prepared, are above his reach: yea when he is in heaven, he shall not be able to conceive the glory of it: he shall enter into it, it shall bee above him, he shall have more joy, and peace then he can comprehend, the joy that hee hath there,

there, it is beyond his ability, and capacity, beyond his power; he shall not be able to compasse all. It shall be a matter of wonder, even in heaven it selfe; much more should it bee here below. Therefore the holy Apostles when they speake in the Scriptures of these things, it is with termes of admiration and wonderment, *joy unspeakeable & glorious, & peace that passeth understanding, &* when they speake of our deliverance, out of the state of darknesse into the state of grace, they call it *a being brought out of darknesse into his mercurious light.* And so God loved the world, he cannot expresse how, *1 Ioh. 3. Behold what love hath the Father shewed us, that we should*  
F 3                      bee

1 Ioh. 3.



To be called a son of God is to be so.

Use.

*bee called the sonnes of God?*

To be called, and to be, is a one with God, both beyond expression.

Againe, if this be so, that God hath provided such things *as neither eye hath seen, nor eare hath heard, &c.* Begge of God first, the Spirit of grace to conceive of them as the Scripture reveals them: and then begge of God a further degree of revelation, that hee would more and more reveale to us by his Spirit those excellent things. For the soule is never in a better frame, than when it is lift up above earthly things. When shall a man use the world, as though hee used it not? when he goes about his businessse in a commanding man-

manner, as seeing all things under him, when he is ray-  
sed up to conceive the things that are reserved for him above the world : that keeps a man from being drowned in the world: what makes men drowned in the world? to be earth-wormes: they think of no other heaven but this, they have no other thing in their eye. Now by the Spirit discovering these things to them that have weaned soules, it makes them goe about the things of the world in another manner, they will doe them, and doe them exactly, with conscience, and care, considering that they must give an account of all: but they wil doe them with reserved affections to bet-

Why men  
are drow-  
ned in the  
world.

To be cal-  
led a son  
of God, is  
to be so.

Use.

*bee called the sonnes of God?*

To be called, and to be  
all one with G  
yond expressi

Againe, if  
God hath pr  
things *as neit*  
*seen, nor eare ha*  
Begge of God  
rit of grace to  
them as the S  
veals them: and  
of God a further

revelation, that hee would  
more and more reveale to  
us by his Spirit those excel-  
lent things. For the soule is  
never in a better frame,  
than when it is lift up above  
earthly things. When shall  
a man use the world, as  
though hee used it not?  
when he goes about his bu-  
sinesse in a commanding  
man-

Irre  
Page

manner, as seeing all things  
under him, when he is ray-

Why men  
are drow-  
ned in the  
world.

irregular  
agination.

that have weaned soules, it  
makes them goe about the  
things of the world in ano-  
ther manner, they will doe  
them, and doe them exact-  
ly, with conscience, and  
care, considering that they  
must give an account of all:  
but they wil doe them with  
reserved affections to bet-

How to  
get the  
conquest  
of any  
tempta-  
tion.

ter things. Therefore let us oft thinke of this, and labour to have a spirit of faith to believe them, that they are so, that there are such great things; and then upon believing, the meditation of such excellent things will keepe the soule in such a frame, as it will bee fit for any thing without defiling of it selfe. A man that hath first faith, that these things are so: and then that hath faith exercised to thinke, and meditate what these things are, he may bee turned loose to any temptation whatsoever: For first of all, if there be any solicitation to any base sin, what will he thinke? shall I for the pleasures of sin for a season, if not lose the  
joyes

joyes of heaven and happi-  
nesse, that *eye hath not seene*,  
&c. yet surely I shall lose  
the comfort and assurance  
of them. A man cannot  
enjoy the comfort of hea-  
ven upon earth, without  
self-deniall, and mortifica-  
tion: shall I lose peace of  
conscience, and joy in the  
holy Ghost for these things?  
When Sathan comes with  
any bait, let us thinke hee  
comes to rob us of better  
than he can give: his bait is  
some present pleasure, or  
preferment, or contentment  
here; but what doth he take  
from us? that which *eye*  
*hath not seene, nor eare heard*,  
&c. Hee gives *Adam* an  
Apple, and takes away Pa-  
radise: therefore in all  
temptations consider not

what he offers, but what we shall lose; at least the comfort of what we shall lose; we shall lose the comfort of heaven, and bring ourselves to terrours of conscience.

Religion is not so empty a thing, as that wee need to be beholding to the Divell for any preferment, or riches, or contentment, or pleasure. Hath God set up a profession of Religion, and doe wee thinke that we must bee beholding to his, and our enemy for any base contentments? No; it is a disparagment to our religion, to our profession and calling, and to our Lord and Master we serve, to thinke that hee will not provide richly for his: you see here  
he

he hath prepared things  
that *eye hath not seene, &c.*

And by this likewise wee  
may judge of the difference  
of excellencies, the difference  
of degrees of excellencies may  
bee fetched from hence. The things  
that the eye can see, they  
may be excellent good  
things; but if the eye can  
see them, there is no great  
matters in them. The thing  
that the eare heares by reports,  
are more than the eye  
sees; wee may heare much  
that we never saw: yet if  
we can heare them, and conceive  
of them upon the  
hearing, they are no great  
matters: for the soule is larger  
than they. We conceive  
more than wee can heare;  
the conceit is beyond sight,  
and



and hearing, if we can conceive the compasse, and latitude of any thing it is no great matter : for it is within the reach, and module, and apprehension of mans braine, it is no wondrous matter. I but then the things that are most excellent of all, they are above sight, and beholding, and hearing: and conceite, that the soule cannot wholly compasse, and reach them, those are the excellent things of all. The rule of excellencie is to know what wee can conceive, and what is beyond our comprehension : The wit of man can conceive all things under the heavens. All the knowledge we have comes within the braine of man, the government of  
states,

states, and the like. Oh! but the things that God hath provided for his, never came wholly within the braine of man; and therefore they are the most excellent.

And so by way of contraries for ills, what are the greatest ills? those that the eye can see, that wee can feele, and heare of, and conceive? Oh! no, the greatest ills are those torments that never eye saw, that eare never heard of, it is to be in hell to know these things; they are beyond our conceit, *the worme that dies not, fire unquenchable*, the things above our apprehension are the most terrible things. It is not the gout, or the stone; men feel these things, and

and yet suffer them with some patience: these are not the greatest ills, but those of another world that are reserved for Gods enemies, as the best things are those that are reserved for his friends.

Therefore let us make use of our understandings in laying things together, and make use of Gods discovery of the state of Christianitie, the excellencies of religion. Why doth God reveale these things in the word? that wee should oft meditate of them, and study them, that we may bee heavenly minded: for there are none that come to heaven, but they must have a taste of these before hand; there are none ever enjoy them.

them in perfection; when the day of revelation shall come (the Gospell now is the time of revelation, but) the day of revelation is the time of judgement, then we shall wee be revealed what we are. But in the meane time there is a revelation by the spirit in some beginnings of these things, or else we shall never come to have the perfection of them in heaven. If wee know not what peace, and joy, and comfort, and the communion of the Saints, and the change of nature is here in sanctification, wee shall never know in heaven the fulfilling of it.

And those that have the first fruits here, if they bee in a state of growth, that they

they desire to grow better continually, they shall no question come to the perfection: for God will not lose his beginnings: where hee gives earnest, he will make up the bargaine.

Therefore let us all that know a little what these things are by the revelation of the Spirit, let us be glad of our portion: for God that hath begun, hee will surely make an end.

The affection, and bent, and frame of soule due to these things is admiration, and not only simple hearing. If these things in their beginnings here, be set out by words of admiration, peace that passeth understanding, and joy unspeakable, and glorious: what affection

fection, and frame of Spirit is futable to the hearing of those things that are kept for us in another world? If the light that wee are brought into here bee admirable, great, wee are brought out of darknesse, into admirable wonderfull light: If the light of grace bee so wonderfull to a man that comes out of the state of Nature, as it is indeed; a man comes out of a dampe into a wonderfull cleare light; what then is the light of glory? Therefore let us often think of it. Those that are borne in a prison, they heare great talke of the light, and of the Sunne, of such a glorious Creature; but being borne in prison they know not what it is in  
it

it selfe : so those that are in the prison of Nature, they know not what the light of grace is : they heare talke of glorious things, and have conceits of them. And those that here know not the glory that shall bee after, when they are revealed, that affection that is due to them is admiration and wonderment. So God loved the world, that he gave his only begotten Sonne ; and behold what love the Father hath shewed to us, that wee should bee called the sonnes of God ! what love ! he could not tell what, it is so admirable, and to know the love of God that is above all knowledge ! Who can comprehend the love of God, that gave his sonne ?  
who

who can comprehend the excellency of Christs gift ? the joyes of heaven by Christ, and the misery of hell, from which wee are delivered, and redeemed by Christ ? These things come from the Gospell, and the spring from whence they come, is the large, and infinite, and incomprehensible love of God. And if it bee so, what affection is answerable but admiration ? Behold what love ! If God have so loved flesh, and blood, poore dust & ashes; so as to be heires of heaven, and of such glory as eye sees not, nor cannot in this world, nor eare heares not, nor hath entred into the heart of man, till we come fully to possesse them ; let us



us labour to admire the love of God herein.

And labour to know more and more our inheritance, as we grow in yeares, as children doe, they search into the great matters their parents leave them, and the nearer they come to enjoy them, the more skill they have to talke of them: so should wee, the more wee grow in Christianity, and in knowledge, the more we should bee inquisitive after those great things that our father hath provided in another world: but to goe on.

How shall we know whether these things be prepared for us or no? whether wee bee capable of these things or no? God hath pre-

prepared them, and he hath prepared them for those that love him; but how shall we know that God hath prepared them for us?

In a word, whom God hath prepared great matters for, hee prepares them for great matters: we may know by Gods preparing of us, whether he hath prepared for us. God prepared Paradise before *Adam* was created: so God prepares paradise, he prepares heaven before we come there; and we may know that we shall come to possess that, if we be prepared for it. What preparation? If we be prepared by a spirit of sanctification, and have holy desires, and long-  
ing

ing after those excellent things: for certainly there is preparation on both sides. It is prepared for us, and us for it; it is kept for us, and wee are kept for it: whom God keeps heaven for, he keeps them for heaven in a course of pietie and obedience. We may know it by Gods preparing of us, by loosing us from the world, and sanctifying us to himselfe. Thus a man may know whether those great things bee prepared for him, or no.

But the especiall thing to know whether they be provided for us, or no, is love. *God hath prepared them for them that love him*: not for his enemies: hee hath prepared another place, and

and other things for them, those torments that *eye hath not seene, nor eare heard, nor hath entred into the heart of man*, for those that are his enemies, that would not come under his government: but these things are prepared for *those that love him.*

For those that love him: especially that love is all in all, in the disposition of a holy man: all graces are one in the spring, which is love: they are severall in the branches, but they are one in the root.

Thus you have heard the use we are to make of this, that there is a reservation of a glorious condition for the people of GOD; so great, that neither *eye hath seene,*

*scene, &c.*

But who bee the parties, that God hath prepared these things for?

*For them that love him.*

The fourth  
particular.

This is the fourth part, the disposition of the parties for whom, *for them that love him.*

Some ques-  
tions an-  
swered for  
explica-  
tion.

*Why not for those that God hath elected? Why doth he not goe to the root of all? the great things that God hath prepared for those that he hath chosen to salvation? No, that is out of our reach; hee would not have us goe to heaven, but rather goe to our owne hearts; wee must search for our election not above our selves, but within our selves.*

2 Quest.

*Why doth he not say, to them that*

that believe in him?

Because Faith is the radical grace from whence the rest spring.

Ans.

Faith a hidden grace.

But faith is a hidden grace many times, and the Apostles scope is to poynt to such a disposition, that every one may know, that is more familiar. Sometimes faith is hidden in the root, and it is shewed in the effect more than in it selfe, in Love. A poore Christian that is in the state of grace, that sayth, *Oh! I cannot believe*, aske him if hee love God; Oh, yes, he loves the preaching of the word, hee loves good people, and good bookes, and the like: when hee cannot discover his faith, hee can his love; therefore the holy Ghost

G sets

sets it out by the more familiar disposition, by love, rather than faith.

*Quest.*

*Why doth hee not say, For those that God loves? Gods love is the cause of our love.*

*Ans.*

Because Gods love is manifested more familiarly by our love to him: for that is alwaies supposed; wherefoever there is love to God, and good things, there is Gods love first. For our love to God is but a reflexion of that love hee beares to us: First, hee shines on us, and then the beames of our love reflect upon him; therefore hee need not say, whom God loves (though that be the cause of all) but who love God, and know thereby that hee loves them.

*But*

*But why for them that love him, more than for any other thing?*

4 *Quest.*

Because all can love, therefore hee sets downe this affection: there is no man living, not the poorest *Lazar* in the world, that hath a heart, and affections, but he can love. He doth not say, that are prepared for this great Christian, and that learned *Rabbi*; no, but for all that love him, bee they poore or rich, great or small, all those that love him. Therefore hee sets down that to cut off all excuses: yea, and all that love him, bee they never so many, are sure to have these great things prepared for them. God hath prepared these things for those that

*Answ.*

For whom these are prepared.



*love him.*

*Observ.*

To come therefore to some observations. The first generall thing is, that

*God doth qualifie all those in this world, that he hath prepared heaven and happinesse for in another world.*

The cause of it is his free love: but if you aske mee what qualification the persons must have? They are such as *love him.* This is not the proper cause why, but the qualification of the persons for whom these things are. There must bee an inward disposition and qualification, before wee come to heaven: all those that hope for heaven without presumption, must have this qualification, they must bee such as *love him.*

— Why?

Why?

Reasons.

The Scripture is plaine,  
 1. *No unclean thing shall enter into heaven* : No whore-  
 monger, or drunkard, or fil-  
 thy person : bee not decei-  
 ved sayth the Apostle, you  
 thinke God is merciful, and  
 Christ died, &c. but neither  
 such, nor such as you are,  
 (and your consciences tell  
 you so) shall ever enter into  
 heaven. We must not think  
 to come *è cæno in cælum*,  
 out of the mire and dirt of  
 sin, into heaven : there is no  
 such sudden getting into  
 heaven; but there must be  
 an alteration of our dispo-  
 sitions, wrought by the Spi-  
 rit of God, fitting us for  
 heaven.

No getting  
 to heaven,  
 without  
 change of  
 our na-  
 tures.

2. Another is that that I  
 touched before, that *heaven*

G 3 and

*and earth differ but in degrees: therefore what is there in perfection, must be begun here.*

Then againe thirdly, *It is impossible for a man if he be not truly altered, to desire or wish heaven as it is holy.* He may wish for it under the notion of a Kingdome, of pleasure, and the like: but as heaven containes a state of perfect holinesse, and freedome from sinne, hee cares not for it. A man that is out of relish with heavenly things, and can taste onely his base sinnes whereon his affections are set and exercised, cannot relish heaven it selfe. A common base sinner, his desires are not there. There must bee some proportion be-

between the thing desired,  
and the desire; but here is  
none, hee is not fit for that  
place, being an unholy  
wretch.

Therefore his own heart  
tells him, I had rather have  
this pleasure and honour  
that my heart stands to,  
than to have heaven, while  
hee is in that frame of de-  
fire: therefore there is no  
man that can desire hea-  
ven, that is not disposed a-  
right to heaven before.  
Beetles love dunghills bet-  
ter than oyntments, and  
swine love mud better than  
a garden; they are in their  
element in these things: so  
take a swinish base crea-  
ture, he loves to wallow in  
this world: tell him of hea-  
ven, hee hath no eyes to see

A carnall  
man wants  
eyes to see  
heaven.

it, no cares to heare it, except hee may have that in heaven, that his heart stands too (which hee shall never have) he hath no desire of heaven. Therefore in these, and the like respects, of necessitie there must be a disposition wrought before wee come there. These things are prepared for those that *love God*.

*Use.*

*If this be so, let us not feed our selves with vaine hopes: there are none of us, but we desire, at least wee pretend that we desire heaven; but most men conceive it onely as a place free from trouble and annoyance, and there are goodly things they heare of, kingdomes, crownes, and the like; but except thou have a holy,*

*gra-*

gracious heart, and desirest heaven that thou mayest be free from sinne, and to have communion with Christ, and his Saints, to have the image of God, the divine nature perfect in thee, thou art an hypocrite, thou carriest a presumptuous conceit of these things, thy hope will delude thee, it is a false hope. *Every one that hath this hope, purgeth himselfe:* Every one, hee excludes none. Dost thou defile thy selfe, and live in sinful courses, and hast thou this hope? Thou hast a hope, but it is not this hope: for every one that hath this hope, purgeth himselfe. No, no, however in time of peace, and pleasure, and contentment that God fol-

Take heed  
of vaine  
hope.

lowes thee with in this world, thou hast a vaine hope; yet in a little trouble, or sicknesse, &c. thy owne conscience will tell thee another place is provided for thee, a place of torment, that *neither eye hath seene, nor eare heard, nor hath entred into the heart of man to conceive* the misery of it. There is not the greatest man living, when hee is troubled, if he be a sinfull man, whose greatnesse can content him: all his honour, and friends, cannot pacifie that poore conscience of his; but Death, *the King of Feares*, wil affright him: he thinks, I have some trouble in this world, but there is worse that remaines, things that he is not able to conceive of.

Greatnesse  
nor honors  
can pacifie  
conscience

of. Let us not therefore delude our selves, there is nothing will stand out but the new creature, that we finde a change wrought by the Spirit of God; then wee may without presumption, hope for the good things which *neither eye hath seene, &c.*

Againe, we see in the second place, *Gods mercie to us, the qualification is within us, that we need not goe farre to know what our evidence is.* Sathan abuseth many poore Christians; oh, I am not elected, I am not the Childe of God. Whither goest thou man? doest thou breake into heaven? when thou carriest a soule in thy breast, and in that soule the affection of love, how is that  
*se?*

2 Use.

Look within thee for the evidences.



Looke to  
thy affecti-  
ons.

set? whither is thy love carried, and thy delight, and joy, those affections that spring from love? Thy evidence is in thine own heart, our title is by faith in Christ; his righteousness gives us title to heaven: but how knowest thou that thou pretendest a just title? Thou hast the evidence in thy heart. What is the bent of thy soule? whither is the poynt of it set? which way goes that? dost thou love God, and divine things, and delight in them? then thou mayst assure thy selfe that those things belong to thee, as verily as the Scriptures are the word of God, and God a God of truth. When thou findest the love of God in thy heart, that thy heart,

heart is taught by his Spirit  
to love him, then surely  
thou mayst say, Oh, blessed  
be God that hath kindled  
this holy fire in my heart.  
Now I know that *neither*  
*eye hath seene, nor eare heard,*  
*nor hath entred into the*  
*heart of man, those ex-*  
*cellent things that*  
*are layd up*  
*for me.*

*The end of the second*  
*Sermon.*

98.2.1

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to  
B



HIDDEN SECRETS  
Revealed by the  
G O S P E L.

*The third Sermon.*

I. COR. 2. 9.

*Eye hath not scene, &c.*



**S**AINTE Paul  
as we heard  
before, gives  
a reason in  
these words,  
why the  
princes of this world, (not  
onely the great men, that  
oft-times are not the grea-  
test Clerkes, but the lear-  
ned men of the world,  
Prin-

A briefer  
capitula-  
tion of  
some for-  
mer things  
with addi-  
tion.

Princes for knowledge) why they were ignorant of the mysteries of the Gospel.

Now the fourth is the disposition of those for whom he doth all this, the qualitie hee infuseth into them ; they are such as *love him.*

1. He hath prepared them before all eternitie, he prepared happinesse for us before we were ; nay, before the world was. As hee prepared for *Adam* a Paradise before he was ; hee created him, and then brought him into Paradise : so hee prepared for us a kingdome with himselfe in heaven, a blessed estate before wee were : i.e. in election, before the heavens were. And then

God prepared happinesse for us before all eternitie.

then in creation, hee prepared the blessed place of the happy soules of happy persons hereafter, where he himselfe is; he prepared it for himselfe, and for all those that he meanes to set his love upon from the beginning to the end.

And then secondly, hee prepared them more effectually in time, he prepared these things when Christ came in the flesh, and wrought all things for us, in whom we have all. Of these things thus prepared, he sayth, *Eye hath not seene, nor eare heard them, &c.* In what sence it is meant, wee heard before. Now take the whole of the matter, the meaning is, *the matters of grace, the kingdome of grace,*  
and

*and the Kingdome of Glory,* they are but one. For (to adde this by the way) the kingdome of heaven in the Gospell, includes three things.

1 First, the doctrine of the Gospell, the publishing of it.

2 And then secondly, grace by that doctrine.

3 And thirdly, glory upon grace, the consummation of all.

So the mysteries of salvation, is first the doctrine it selfe, that is the first degree of the kingdome. The doctrine it selfe is a myserie to all those that never heard of it: for what creature could ever conceive how to reconcile *Justice* and *Mercie*, by devising such a way,

way, as for God to become Man, to reconcile God and man together? that *Emmanuel*, hee that is *God with us*, should make God and us one in love: this could bee no more thought of, than *Adam* could thinke of himselfe to bee made a man, when hee was dust of the earth. Could man when he was worse then dust, in a lost damned estate, think of redemption? It is impossible for a man that cannot tell the forme, and the quintessence, that cannot enter into the depth of the flowers, or the grasse that hee tramples on with his feet, that hee should have the wit to enter into the deepe things of God, that have been concealed even from



from the Angels themselves, till God discover them. I adde this, to illustrate what I sayd before: therefore the doctrine it selfe, till God discover it out of his owne breast, was concealed to the Angels themselves; and since the discovery, they are students in it, and looke and pry into it. But where the doctrine is no mysterie, but is discovered: there the application, and spirituall understanding, to those that have not the light of the Spirit, is such a thing, as *eye hath not seene, nor eare heard*; and therefore we must have a new light, a new eye, a new eare, and a new heart, before wee can apprehend the Gospell, though we understand

derstand it for the literall truth. As for the things of glory, wee have no conceit of them fully, but by a glimpse, and weak apprehension; as a childe conceives of the things of a man, by some poore, weake resemblances. As St. Paul sayth, *When I was a childe, I spake as a childe, I thought as a childe*: so when we are now children, in comparison of that perfect estate wee shall attaine in heaven, we think and speake as children, of these holy and heavenly things that shall be accomplished in another world.

And observe this too, that *when wee would understand any thing of heaven, and see any thing, say, This is not that happinesse I look for, I can*  
see

*see this*, but that is not to be seene. And when we heare of any thing that is excellent, I can heare this, it is not my happinesse : and when we comprehend any thing, I can comprehend this, therefore it is not the happinesse I looke for : but those things that are above my comprehension, that are unutterable, and unexpressible.

Moreover, *Let us bee stirred up to thinke it a base thing for a Christian to lose the comfort and assurance hee hath of these things that eye hath not seene, nor eare heard, for any earthly thing whatsoever.* Wee account it a poore thing of *Esau*, to sell his Birth-right for a messe of pottage. And we all smart for

for *Adams* ill bargaine that hee made, to sell paradise for an Apple. And it was a cursed sale that *Indas* made, that sold Christ himselfe for 30 pieces of silver: surely it is that that every carnall man doth, and howsoever wee cannot lose heaven, yet it should be our indeavour to enjoy heaven upon earth, to enjoy the assurance of this condition. When we doe any thing to weaken our assurance, and to weaken our comfort, what do we but with *Adam* lose heaven for an Apple, and with *Eſau*, part with our birth-right, as much as the assurance, and comfort of it is, for a melle of pottage? Therefore let us account it a base thing to bee  
over-

It is a base  
thing to be  
too much  
in love  
with any  
earthly  
thing.

overmuch in love with any earthly thing, whereby we may weaken, though wee could lose the comfort, and assurance of this happy condition, which is so transcendent. All wicked men, and indeed all men, whether good or bad, as farre as they fall into sinne, are fooles; the Scripture termes them so. There is none wise indeed but the true Christian, and that Christian that preserves the sence and feeling, and assurance of his happy condition.

*For those that love him.*

The disposition of the parties is, they are such as *love God*. He sayth not, such as are elected, because that is a thing out of our reach to know; but by going upward,

ward, by going backward,  
to goe from our grace to  
our calling; & from thence,  
to election. Nor such as  
believe, because that is lesse  
discernable than love. Nor  
the love of God to us: for  
that is supposed when wee  
love him; our hearts being  
cold, they cannot be warme  
in love to him, but his love  
must warme them first.  
Love is such an affection as  
commands all other things,  
therefore hee names that a-  
bove all. And love is such  
a thing as every one may  
try himself by: if he had na-  
med either giving, or doing  
of this or that, men might  
have sayd, I cannot doe it,  
or I cannot part with it; but  
when he names love, there  
is none but they may love.

H

The

Try thy  
selfe by  
thy love.

The poynt considered was,  
that

*There must be a qualification of those that heaven is provided for.*

They must bee such as love God, such as are altered and changed, and sanctified to love him; Because no uncleane thing shall enter in thither; Because wee cannot so much as desire heaven without a change; we cannot have communion there with Christ, and those blessed soules, without likenesse to them, which must be by a spirit of love: our natures must bee altered: Therefore it is a vaine presumption for any man to thinke of heaven, unlesse he finde his disposition altered. For we may

*read*



read our eternall condition in  
heaven, by our disposition up-  
on earth. The Apostle Pe-  
ter sayth, 1 Pet. 1. Blessed bee  
God, the Father of our Lord  
Iesus Christ, that hath begot-  
ten us to a lively hope of an in-  
heritance immortall, and un-  
defiled reserved in heaven. So  
that the inheritance in hea-  
ven, wee are begotten to it,  
wee must be new borne, we  
must have a new birth be-  
fore wee can inherit it, hee  
hath begotten us to an inheri-  
tance immortall, &c. Hee  
that is not a childe, may not  
think of an inheritance. Put  
case there bee never so ma-  
ny glorious things in hea-  
ven, that eye hath never seene,  
nor eare ever heard, &c. if  
our names be not in Christs  
will, that we are not his, and

Wee may  
know hea-  
ven to bee  
ours by  
the dispo-  
sition of  
our hearts  
1 Pet. 1.



prove our selves to be his, by the alteration of our dispositions, what are all those good things to us, when our names are not contained there?

It is called *a hope of life, a lively hope*; because hee that hath this *hope*, *purgeth himselfe*, it makes him vigorous and active in good: if his hope of life make him not lively, he hath no hope of life at all. Therefore those that will looke for heaven, that Sathan abuse them not by false confidence, let them looke whether God have altered their hearts, that the worke of grace be wrought in some measure. For God hath not ordained these great things for his enemies, for blasphemers, that

that take Gods name in vaine, that run on in courses contrary to his will, and word, that live in sinnes against the light of nature; do you thinke he hath provided these great matters for them? he hath another place for them. Therefore let us not be abused by our owne false hearts, to thinke of such a happy condition: unlesse we finde our selves changed, unlesse we be new borne, we shall never enter into heaven.

*Lord, Lord,* say they, Christ brings them in pleading so, *Lord, Lord;* not that they shall say so then, that is not the meaning: but now they cherish such a confidence; Oh, we can speake well, and we can pray wel, *Lord, Lord.*

H 3

Oh,

God hath  
not ordai-  
ned hea-  
ven for his  
enemies.

Oh, thou vaine confident person, thy confession, and profession, *Lord, Lord*, shall doe thee no good. I will not so much as owne thee, *Away hence thou worker of iniquitie*, thy heart tels thee, thou livest in sinnes against conscience; away, avaunt, I will none of thee. God in mercie to us will have the triall of the truth of our evidence in us. The ground of all our salvation is his grace, his free favour, and mercie, in his owne heart; but we cannot goe thither, he would have us to search within our selves, and there we shall finde *Love*.

*Observ.*

— *God hath prepared for those that love him.*

In particular therefore,  
*Those that God hath provided*

*So*

so excellent things for, they are  
*such as love him.* They are  
 such first of all that are be-  
 loved of him; and shew  
 that they are beloved of  
 him, by their love to him.  
 Therefore when the Papists  
 meet with such phrases,  
 they think of merit: he hath  
 provided heaven for them  
 that love him, and shew  
 their love in good workes.  
 But we must know, that this  
 is not brought in as a cause  
 why, but as a qualification  
 of the persons who; who  
 shall inherit heaven, and  
 who shall have these great  
 things? It is idle for them  
 to thinke, that these things  
 are prepared for those,  
 whom God foresees would  
 doe such and such good  
 workes: it is as if we should

Merit con-  
 futed.

thinke hee hath provided these happy things for those that are his enemies. For how could he look for love from us in a state of corruption, when the best thing in us was enmitie to him? Is it not a vaine thing to looke for light from darknesse? to look for love from enmity and hatred? therefore how could God foresee any thing in us, when he could see nothing but enmity and darknesse in our dispositions by nature?

And then (as we shall see afterward) this love in us, it must bee with all our heart, and soule, and might, it is required and commanded; and when wee doe all this, wee doe but what wee are

are bound to doe. But they abuse such places upon so shallow ground; that indeed it deserves not so much as to be mentioned.

To come then to the poynt it selfe, the disposition of those that shal come to heaven then, is, they must be such as love God. Now hee names this, because these two goe alwayes together: there goes somewhat of ours together with somewhat of Gods to witnesse to us what God doth. There goes our choyce of God, with his chusing of us; our knowing of God, with his knowledge of us; our love to him, with his love to us: therefore because these are so connexed, and knit together, hee takes the

one for the other; and to make it familiar to us, hee takes that which is most familiar to us, our love to him.

Now hee names this above all other affections; because love is the commanding affection of the soule, it is that affection that rules all other affections, hatred, and anger, and joy, and delight, and desire; they all spring from love: & because all duties spring from love both to God and man, therefore both Tables are included in love. And when the Apostle would set downe the qualification of those that shall enjoy these things, he sayth, they are for *those that love him*. Because it stirres up to all dutie,

Love a  
commanding affe-  
ction.

dutie, and addes a sweet qualification to every duty, and makes it acceptable, and to rellish with God; it stirres up to doe, and qualifies the actions that come from love, to bee accepted.

All duties to man, spring from love to man; and love to man from love to God: it is the affection that stirres up the dutie, and stirres up the affection fit for the dutie: it stirres up to doe the thing, and to do all in love. Whatsoever wee doe to God, or man, it must bee in love; all that God doth to us, it is in love, hee chuseth us in love, and doth every thing in love; and all that wee doe to God, it must be in love. Therefore he names

no



no other affection but this, because it is the ground, the first borne affection of the soule : Therefore Christ sayth, it is *the great commandment to love God*; it is the great commanding commandment, that commands all other duties whatsoever, it is the first wheele that turnes the whole soule about.

Againe, it is such an affection as cannot bee dissembled : a man may paint fire, but hee cannot paint heat; a man may dissemble actions in religion, but he cannot affections : love is the very best affection of truth : a man may counterfeit actions; but there is none that can love but the childe of God. *God bath pre-*

*prepared these things for those that love him.*

Then againe, without this, all that we doe is nothing, and wee are nothing: wee are nothing but an emptie Cymball: whatsoever we doe is nothing; all is emptie without love. *My sonne, give me thy heart,* that is, if thou wilt give mee any thing, give mee thy affections, or else they are still-borne actions, that have no life in them. If wee doe any thing to God, and doe it not in love, hee regards it not; that is the reason why hee mentions love in stead of all: It is so sweet an affection, and so easie, what is more easie than to love? It is comfortable to us to consider that God hath made this

Our actions are but still-born without affections.

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Our actions are but still-born without affections.

this a qualification of those that hee brings to heaven, *they are such as love him.*

But why doth he set down any qualification at all, and not say, for *Christians*?

Because profession must have expression: when God sets down a professor of religion, hee sets him downe by some character that shall discover him to be as hee is termed. How doest thou know thou art good? Doest thou love God? or call upon God? as it is in other places, *To all those that call upon his name.* To let us know that religion and holinesse is a matter of power, Wouldst thou know what thou art in religion? Doest thou love God? or call upon God?

It is not to be tolerated, to be Christians, to profess as *Demas* : oh no; but they must bee such, as from the heart root are good, *such as love God.*

Therefore darke disputes of election & predestination, at the first especially, let them go : how standest thou affected to God, and to good things? look to thy heart, whether *God* have taught it to love or no, and to relish heavenly things : if he hath, thy state is good; and then thou mayest ascend to those great matters of predestination, and election: but begin not with those, but goe first to thine owne heart, and then to those deep mysteries afterward. If a man love God,  
hee



hee may looke back to election, and forward to glorification, to the things that *eye hath not seene, nor eare heard, &c.* But see first what God hath wrought in thy heart, what affection to heavenly things; & thence from thy affections to goe backward to election, and forward to glorification, there is no danger in it.

To come therefore to expresse more particularly this affection of love, which is the disposition that God requires and workes in all those that hee intends heaven to. Let 'us' search into the nature of this love to God. What it is to love, we need not bee taught, for all men know it well enough; it is better knowne  
in-

indeed by the affection,  
than by discourse; what it is  
to love, is knowne by those  
that love, better than by a-  
ny books or treatises what-  
soever: for it is the affecti-  
on that is in all men. Na-  
turall love, it is in those  
that have no grace at all;  
and civill love, in those that  
are evill men. They know  
what it is to love, by reason  
of that wilde fire, that car-  
nall love that is in them,  
that transports them. A  
man may see the nature of  
it in those, as well as in a-  
ny: for set aside the extra-  
vagant nature of it, in such  
kinde of persons, we may  
see the nature of it: there-  
fore I wil not meddle with  
that poynt, it is needlesse.  
I come therefore to this  
love

love of God, to shew how this streame of affection shold be caried in the right chanel to God the right object of it, *who onely can make us happy by loving of him.* Other things by loving of them, they make us worse, if they bee worse than our selves: for such as we love, such we are. Indeed our understandings make us not good or ill, but our love doth. By loving God, & heavenly things, wee become good: our affections shew what we are in religion.

There bee foure things in this sweet affection, in true naturall love.

There is an estimation & valuing of some good thing, especially when the love is to a better, when it is not  
he-

between equals. Now there is a great distance betweene God and us. There is a high esteeme in common love, love will not stoope to nothing: there cannot be love maintained, but upon sight of a supposed excellencie: love will not stoope, but where it sees somewhat worth the valuing: therefore there is a high esteeme of somewhat as the spring of it. And that is the reason that wee say a man cannot bee wise, and love, in earthly things: because love will make a man too much to value those things that hee that apprehends better would not.

In the second place, there is a desire to be joyned to it, that we cal *the desire of union*  
In

In the third place, upon union, and joyning to it, there is a resting, a complacencie, and contentment in the thing to which wee are united : for what is happinesse it selfe, but fully to enjoy what we love ? when we love upon judgement, and a right esteeme, to enjoy, that is happinesse, and contentment indeed.

In the fourth place, where this true affection is, there is a desire of contentment to the party loved, to please him, to approve our selves to him, to displease him in nothing. Every one knowes that these things are in that affection by nature.

Look to carnal self-love, a man may know what it is to love : the affection is all  
one

one in both. Take a man when hee makes himselfe his Idoll, as till a man love God, hee loves himselfe above all, hee is the Idoll, and the Idolater: hee hath a high esteeme of himselfe; and those that doe not highly esteeme him, hee swels against them. Againe selfe-love makes a man desire to enjoy himselfe, and to enjoy his content, to procure all things that may serve for his contentment.

Now when the Spirit of God hath purged our hearts of this carnall Idolatry of selfe-love, and selfe-seeking, and sufficiencie, & contentment, in himselfe; then a man puts God in stead of himselfe, grace, and the Spirit doth so; and  
in

When a  
man puts  
God in  
stead of  
himselfe.

in stead of highly esteeming of himselfe, hee esteemes highly of GOD, and of CHRIST, and religion: then in stead of placing a sufficiencie in himselfe, and the things of this life, and resting in them, there is a placing of sufficiencie in GOD All-sufficient: And in stead of seeking his owne will, and content in all things, *Mens mihi pro regno.* My minde is to mee a Kingdome: then a man seeks to give contentment to GOD in all things, and to bee a foole, that hee may be wise; and to have no will, and no delight in any thing that cannot stand with the pleasure of, and obedience to God. Thus a man by know-  
ing



ing what his owne naturall corruption is, he may know what his affection is to better things.

First of all, there must bee an estimation, an esteeme of God, and Christ; for to avoyd misconceit, wee take both these to bee one, God our Father in Christ, and Christ. Whatsoever Christ did for us in love, hee did it from the love of the Father, who gave him: And when we speake of the love of God, wee speake of the love of Christ to us. Therefore there must bee a high esteeming, and valuing, and prizing of God above all things in the world, and of his love.

Now this must needs be so: for where grace is, it gives a sanctified judgment;

There  
must be an  
esteeme of  
God and  
Christ.



Psal. 73.

a sanctified judgement values and esteemes things as they are. Now the judgement apprehending God and his love to bee the best thing to make us happy, prizeth it above all, *Whom have I in heaven but thee?* Psal. 73. *and what have I in earth in comparison of thee?* he prizeth God and his love above all things in the world.

Now if we would know if we have this judgement, wee may know it by our choyce; this valuing it is known by choyce: for what a man esteemes and values highly, hee makes choyce of above all things in the world. What men make choyce of, is seene by their courses: we see it in holy

*Moses*

Heb. 11.

Moses, Heb. 11. hee had a high esteeme of the estate of Gods people that afflicted people: as afflicted as they were, yet hee saw they were Gods people, in covenant with him, and more regarded of him, than all the people in the world besides: and upon his estimation hee made a choyce, *hee chose rather to suffer afflictions with the people of God, than to enjoy pleasures of sinne for a season.*

His choyce followed his esteeme: so if we value and esteeme God, and religion, and love God above all things, we wil make choice of the Lord. As Saint Peter sayth, *John 6.* when Christ asked them, *Will you also forsake me?* sayth hee, *Lord,*

Ioh. 6.

I whi-

*whither shall wee goe? Wee have made choyce of thee, whither shall wee goe? thou hast the words of eternall life. Let us doe that in truth, that hee for a time failed to doe, when hee sayd, Though all forsake thee, yet will not I. If wee make this choyce of Christ, from the truth of our hearts, this shewes our esteeme.*

*What is thy choyce? Is Religious wayes, and religious company? is it the feare of God above all things? One thing have I desired, that I may dwell in the house of GOD for ever, and visit his Temple. Psalm. 27. Hast thou with Mary, made choyce of the better part? Doest thou value thy selfe as a member of Christ, and an*

Psal. 27.

an heire of Heaven, as a Christian above all conditions in this world? (for what a man esteemes, hee values himselfe by) then thou art a true lover, thou hast this love planted in thy heart; because thou hast a true esteeme? You see *Paul* accounted *all dung and drosse in comparison of the excellent knowledge of Christ*. Oh! that wee could come to that excellent affection of *Saint Paul*, to undervalue all things to Christ, and the good things by Christ, and Religion. Certainly it is universally true, where Christ is loved, and God in Christ, the price of all things else fall in the soule: For when we welcome Christ, then fare-  
 I 2 well

well all that cannot stand with Christ.

Againe, our esteeme is knowne by our willing parting with any thing for that that we esteeme, as a wise Merchant doth sell all for the Pearle. Wee may know therefore that wee esteeme GOD, and his truth: for they goe together, God, and his truth, and religion; wee must take God with all that hee is cloathed with, wherein he shewes himselfe unto us. If wee sell all for the truth of God, and part with all, & deny all for the love, and obedience of it, it is a signe wee have an esteeme answerable to his worth, and that we love him.

Those therefore that will  
part

If we esteeme  
God, wee  
shall part  
with any  
thing be-  
sides.

part with nothing for God,  
nor for Religion, and the  
Truth, when they are  
called to it, doe they talke  
of love to GOD? they  
have no esteeme, they va-  
lue not GOD; 'if they did  
esteeme him, they would  
sell all for the pearl. There-  
fore those that halt in re-  
ligion, that care not which  
way religion and the truth  
goes, so they may have ho-  
nour, and pleasures in this  
world, where is their e-  
steeme of the Gospell, and  
of the truth of Christ, and  
of God? they have no love,  
because they have no esti-  
mation.

Againe, what we esteem  
highly of, wee speake  
largely of. A man is al-  
wayes eloquent in that hee

I 3 esteems:

esteemes: it will put him to the extent of his abilities, to bee as eloquent as possible hee can bee: you never knew a man want words for that hee prized, to set it out. Therefore when wee want words to prayse God, and to set out the value of the best things, it is an argument wee have poore esteeme of them. All goe together, GOD, and the things of GOD: What doe wee talke of loving GOD, and despise Christians, and Religion? they are never severed. If a man esteeme the best things, hee will be often speaking of them. If a man set his affections upon a thing, it will suggest words at will. Therefore those

those that are cleane out of their Theame, when they speake of good things, are to seeke. Alas, where is the affection of love? where is esteeme? esteeme it makes a readinesse to speake.

Esteeme likewise carries our thoughts: Wouldest thou know what thou esteemest highly? What doest thou thinke of most, and highest? thou mayest know it by that. Wee see the first branch, how wee may know we love GOD, if wee have a high esteeme, and valuing of GOD, by these signes.

Secondly, where there is true love, and affection, there is a desire of union, of knitting and coupling with

<sup>a</sup> Where there is true love, there is a desire of union.



the thing loved, of necessity it must be so : for love is such a kinde of affection, it drawes the soule all it can to the thing loved; it hath a magneticall force, the force of a Load-stone. Every one knowes what this meanes.

This affection of love makes us one with that wee love. If a man love the world, hee is a worldling; a man of the world; because affection breeds union: though a man bee never so base in choosing, whatsoever a man loves, he desires union with it, and being so, hee hath his name from that hee loves : hee that loves the world, is a worldling, an earth-worm. Now if there be the love of  
God

God, as in covenant, as a father in Christ, for so we must conceive of GOD, there will bee a desire of fellowship and communion with him by all meanes, in the Word and Sacrament, &c. If a man desire strangeness, that he cares not how seldome hee receive the Sacrament, or come into Gods presence, is here love? how can love and strangeness stand together? thou art a strange person from God, and the things of God, thou hast no joy in his presence, where thou mayest enjoy his presence here in holy things in this world, if thou delight not in his presence, and in union with him, how canst thou say, thou lovest him?

Can a man say he loves him, whose company hee cares not for? Thou carest not for Gods company, thou mayest meete him in the Word and Sacraments, and in good company, *Where two or three are gathered together, I will be in the midst.* Doest thou pretend thou lovest GOD, if thou carest not for these? thou hast no fellowship in this businesse: all that relish not heavenly things, they doe not love.

Now to try whether we have this branch of love, that is, a desire of union. Where therefore there is a desire of union with the partie loved, of uniting to that person (for we speake of persons) there wil bee a desire

desire of communion: a  
*desire of Union will breed a  
desire of Communion*; that is,  
there will be a course taken  
to open our mindes: if we  
have a desire of communi-  
on with GOD, wee will  
open our soules often to  
him in prayer; and we will  
desire that hee will open  
himselſe in ſpeaking to our  
hearts by his Spirit: And  
wee will desire that he will  
open his minde to us in his  
Word: wee will bee care-  
full to heare his Word, and  
ſo maintain that ſweet and  
heavenly Commerce be-  
tweene him and our ſoules,  
by this entercourſe of hea-  
ring him, and ſpeaking to  
him. *Where two or three are  
gathered together, I will bee in  
the miſt.* Therefore thoſe  
that

Strange-  
nesse is op-  
posite to  
love.

that make no conscience either of hearing the word, or of prayer publicke and private, and of using the glorious libertie wee have in Christ, of free access to the Throne of Grace, that doe not use this prerogative and priviledge to cherish that union and communion they may have with God, they love not God, and Christ. Strangenesse is opposite to love, and it dissolves, and disunites affections; therefore when wee are strange to God, that we can goe from one end of the weeke to the other, and from the beginning of the day, to the end of it, & not be acquainted with God, and not open our soules to him, it is a signe

signe wee have no love, because there is no desire of union, and communion with him.

Againe, where wee love, we consult and advise, and rest in that advice, as comming from a loving person; especially if he bee as wise as loving: so in all our consultations, wee will goe to God, and take his counsell; and when wee have it, wee will account it the counsell of one that is wise and loving.

Those therefore that trust to their owne wits, to policie, and such like, what doe they speake of love, when they make not use of that Covenant that is betweene God and them? they consult not with him, they make not

Psal. 37.

not his word, the *man of their counsell*; they goe not to him by prayer for advice, they commit not their *wayes* to him, as the Psalmist speaketh.

And this distinguisheth a good Christian from another man. A good Christian hee is such a one as acquaints himselfe with his God, and wil not loose that entercourse hee hath with God, for all the world. As *Daniel*, hee would not but pray, they could not get him from it with the hazard of his life.

Where  
this union  
is, there is  
a desire of  
death in  
it selfe.

Againe, where this desire of union, and joyning is, there is a desire even of death it selfe, that there may be a fuller union, and a desire of the consummation  
of

of all things. Therefore so farre as wee are afraid of death, and tremble at it, so farre we want love. When the contract is once made betweene Christ and the soule of a Christian, for him to feare the making up of the mariage, when wee are now absent from the Lord, to feare the sweet, eternall communion wee shall have in heaven, where we shall have all things in greater excellencie, and abundance, it is from want of faith and love. Therefore we should bee ashamed of our selves, when wee finde such thoughts rising in our hearts (as they will naturally) to bee basely and distrustfully afraid of death. Saint Paul sayth, *I desire to bee*



Revel. 22.

1 Thess. 4.  
17.

*be dissolved, and to bee with Christ, that is good, nay it is much better for mee; nay, it is best of all to bee with Christ: therefore you see it stirred up his desire, I desire to bee dissolved, and to bee with Christ. Come Lord Iesus, come quickly, sayth the Church, Revel. 22. and the spirit in the Spouse, stirres up this desire likewise, Come, the Spirit and the Spouse say, Come. And wee should rejoyce to thinke there are happier times to come, wherein there will bee an eternall meeting together that nothing shall dissolve, as the Apostle sayth, 1 Thessal. 4. 17. when wee shall bee for ever with the LORD. Oh! those times cheare up the heart of a*  
 Chri-

Christian before hand.

Now where these things  
possesse not the soule, how  
can wee say, that wee love  
God? In *Cant. I.* the Church  
beginnes, *Let him kisse mee  
with the kisses of his mouth:*  
she desires a familiar com-  
munion with Christ in his  
word and ordinances, *Let  
him kisse me, &c.* Let him  
speake by his Spirit to my  
heart. In this world Christ  
kisseth his Church with the  
kisses of his mouth. But in  
the latter end of the *Canti-  
cles*, *Make haste my beloved;* she  
desires his second coming:  
thinks it not enough to have  
the kisses of his mouth,  
*Make haste my beloved, and  
bee as the young Roes upon  
the mountaines of Spices,*  
that is, come hastily from  
hea-

*Cant. I.*

Desire the  
presence of  
Christ.

heaven, the mountaine of  
Spices, and let us meet to-  
gether my beloved. These  
things be somewhat strange  
to our carnall dispositions:  
but if wee hope ever to at-  
taine to the comfort of  
what I say, wee must la-  
bour that our hearts may  
bee brought to this excel-  
lent condition, to desire the  
presence of Christ; that is,  
the second propertie of  
love.

The third is to rest plea-  
sed and contented in the  
thing when wee are joyned  
with it, so farre as wee are  
joyned with it, to place our  
contentment in it, and it is  
in the nature of that affe-  
ction to place contentment  
in the thing wee desire to  
have, when we have it once.

Now

Now wee may know this our contentment, whether wee rest in G O D, or no, by the inward quiet and peace of the soule in all conditions; when whatsoever our condition be in this world, yet wee know wee have the light of G O D S countenance, and can rest, and bee content in it, more than worldly men in their corne, and wine, and oyle, as *David sayth, Psalm. 4. I rejoyce more in the light of thy countenance, than when they have their corne, and wine, and oyle.* When wee can joy, and solace our selves with the assurance of Gods favour, and love in Jesus Christ. *Being justified by faith, we have peace with God, and rejoyce in God, as it is Rom.*

Psalm. 4.

Rom. 5.

*Rom. 5.* wee rejoyce in God as ours.

Therefore those that goe to outward contentments, that run out to them, as if there were not enough in God, and divine things, to content their soules, but they must be beholding to the divell, and to the flesh, for contentments; this is not to rest in God. Hee is over-covetous whom God cannot content. If we be in covenant with him, hee is able to fill our soule, and all the corners of it: hee is able to satisfie all the delights and desires of it: hee is a gracious father in Christ. Whither should wee goe from him for contentment? why should wee goe out of religion to content our selves in

God can  
fill our  
soules.

in vain recreations & pleasures of sinne for a season, when wee have abundance in God ?

And where there is contentment, there will be trusting in him, and relying upon him. A man will not rely upon riches, or friends, or any thing : for where we place our contentment, we place our trust. So farre as we love God, so farre wee repose affiance and trust in him; he will be our rock, & castle, & strength. Wouldest thou know whether thou retest in him or no? In the time of danger, whither doth thy soule run? to thy purse, if thou bee a rich man? or to thy friends if thou bee a worldly minded man? Every man hath his  
Castle

Castle to flyeto. But the *Name of the Lord is a strong Tower* : hee that is a childe of God, flieth thither for refuge, and there hee covereth himselfe, and is safe. He enters into those chambers of divine providence, and goodnesse, and there he rests in all troubles.

Therefore aske thy affections whither thou wouldest runne, if there should come a confusion of all things: when men are apt to say, Oh! what will become of us? and they think of this and that: A good Christian hath God to rest in; he hath God reconciled in Christ, and in his love he plants himselfe in life and death. He makes God his habitation and his Castle, as  
it

it is Psalm. 18. *I love the Lord dearly, my Rock and my For-  
tresse. And Moses in Psalm.  
90. for his Psalme it is,* Psalm. 90.  
*Thou hast been our habitation  
from everlasting to everla-  
sting. Wee dwell in thee;  
though in the world we are  
tossed up and downe, and  
live and die, yet wee alway  
dwell with thee. So a Chri-  
stian hath his contentment,  
and his habitation in God,  
he is his house he dwells in,  
his rocke, his resting place,  
his centre in which he rests,  
Come unto mee, and yee shall  
finde rest to your soules. When  
a man is beat out of all con-  
tentments he may know by  
this, whether he love God,  
or no: As David when hee  
was beat out of all, and  
they were ready to stone  
him,*



him; but *hee trusted in the Lord his God.* So in losses, and crosses, hast thou contentment in God, thou wilt fetch what thou lovest out of the love of God; and what thou art crossed in, thou wilt fetch out of Gods love: thou wilt say, this and that is taken from mee, but God is mine, I can fetch more good by faith from him, than I can lose in the world. A soule that is acquainted with God, when hee loseth any thing in the world, he can fetch it out of the fountaine and spring. He is taught to love God, he is skilfull this way, to pitch his hope and affiance in God, where he hath enough for all crosses. Let us labour to bring our sculs more and more

more to this, and then wee  
shal know what it is to love  
God, by this placing of our  
contentment in him. Take  
all from me, sayth holy *An-*  
*stin*, so thou leave mee thy  
selfe: So a Christian can  
say, take all from mee, so I  
have God.

Augustine.

Indeed where shall a  
man have comfort in ma-  
ny passages of his life, if he  
finde it not in religion?  
What wil become of a man  
in this uncertaine world, if  
hee have not somewhat  
where hee may place his  
content? Oh! he will finde  
before hee die, that hee is a  
wretched man, hee knowes  
not where to finde rest, and  
contentment before hee die;  
hee will bee beat out of all  
his holds here, either by  
K sick-

sicknesse, or one thing or other.

See what  
God loves,  
delight in  
that, and  
provide it  
for him.

The fourth and last is, where the true affection of love to God is, it stirs up the soule to give all contentment to God, to doe all things that may please him. This is the nature of love, it stirs up to please the partie loved. *Isaacks* sons saw that their father loved Venison, therefore they provided venison for him. Those that know what God loves, will provide what they can, that that God may delight in. He loves a humble, and a believing heart. *Thou hast wounded me with one of thine eyes.* The eye of faith, when the soule can trust in the word, & humbly go out of it self: his delight is in a broken yeel-

yeelding heart, that hardens not it selfe against his instructions, but yeelds. A broken heart that lies low, & heares all that God saith, *Oh, it is a sacrifice that God is much delighted in*: a humble spirit is such a spirit as God dwels in. *He that dwels in the highest heavens, dwels in a humble spirit.* Doth God delight in a meeke, broken, humble spirit? Oh, then it will be the desire of a Christian to have such a spirit as God may delight in. A meeke soule is much esteemed, *the hidden man of the heart* is much prized; search in Gods word what hee delights in, and let us labour to bring our selves to such a condition as God may delight in us, and we in him, &

Isai. 65.

Ilw  
100

then it is a signe wee love him, when wee labour to procure all things that may give him content. You know that love where it is, it stirres up the affections of the partie to remove all things that are distastfull to the partie it loves. Therefore it is a neat affection; for it will make those neat, that otherwise are not so, because it will not offend: much more this divine heavenly affection, when it is set on a right object, upon God, it is a neat, cleanly affection, it will purge the soule, it will worke upon the soule a desire to bee cleane, as much as can bee, because God is a pure, holy God, and it will *have no fellowship with the workes of dark-*

Love will  
purge your  
heart.

*darknesse.* Therefore as much as humane frailtie will permit, the soule that loves God, it will studie puritie, to keep it selfe *unspotted of the world.* It will not willingly cherish any sinne that may offend the Spirit. Those therefore that are carelesse of their wayes, and carriage, and affections, that make nothing of polluting, and defiling their affections, and their wayes, there is not the love of God in their hearts. It stirres up shame to be offensive, in the eyes of such a one, especially if they be great, there is both love and respect meet together, where it is a reverentiall love with respect, there is a shame to bee in a *base, filthy, displeasing condition.*

God hates pride and idolatry, &c. therefore a man that loves God, will hate Idols, and all false doctrine, and worship that tends this way: his heart will rise against them; because hee knows God hates it, and all that take that course; he observes what is most offensive to God, and hee will avoyd it, and seeke what is pleasing to him.

God and Christ are wondrously pleased with faith. *Thou hast wounded mee with one of thine eyes.* Faith, and love from faith wounds the breast of Christ: therefore let us labour for faith. Oh woman, great is thy faith. It is such a grace, as bindes and overcomes God, it honours him so much. Let us there-

*Love from  
faith woundeth  
the breast of  
Christ.*



therefore labour for faith,  
and in believing for all graces: they are things that God loves, therefore let us labour to be furnished with all things that he loves, especially those graces that have some excellencie set upon them in the Scripture, wee should most esteeme.

*Isaac* when he was to marry *Rebecca*, he sends her jewels beforehand, that having them, shee might bee more lovely in his eye. So Christ, the husband of his Church, that hee might take more delight and content in his Church, hee sends her Jewels before hand, that is, hee enricheth his Church with the spirit of faith, meeknes, humilitie and love, and all graces, that he may delight,



and take content in his Spouse. Those that have not somewhat that God may delight in them, they have not the spirit of love. Those therefore that rebell in stead of giving God content, that resist the Spirit, and the motions of it, in the ministry, and in reprehensions, and the like: those that live in sinnes directly against Gods command, that are common swearers, and filthy persons, neglecters of holy things, prophane, godlesse persons; doe they talke of the love of God, and of heaven? you may see the filthinesse of their hearts, by the filthinesse that issues from them. God keepes not such excellencies for such persons: the love of  
God,

God, and living in sinnes against conscience, will not stand together. A demonstration of love is, *exhibitio operis*, the exhibition of somewhat to please God. Shew me in thy course what thou doest to please God. If thou live in courses that are condemned, never talke of love. It is a pittifull thing, to see in the bosome of the Church, under the glorious revelation of divine Truth, that men should live apparantly, and impudently in sins against conscience, that glory in their shame. It is a strange thing that they should glory in their prophanenesse, and swaggering, that they should glory in a kinde of Atheisticall carriage: as  
K. 5 they

they have beene bred, so they will bee still. Many are marred in that, they are either poysoned in their first breeding, or neglected in it.

To see under the glorious Gospel of Christ, that those that thinke they have soules eternall, that they should live in impudēt base courses, voyd of religion and humanitie, onely to satisfie their owne lusts, in stead of satisfying and obeying GOD; men that live in the bosome of the Church, as beasts, and yet hope to be saved as well as the best: Oh! but the hope of the hypocrite, the hope of such persons will deceive them.

Oh! let us labour therefore

fore to have this affection of love planted in our hearts; that God by his spirit would teach us to love him, and to love one another. This affection of love must bee taught by God, it is not a matter of the braine to teach that, but a matter of the heart. God only is *the great Schoolmaster* and teacher of the heart, he must not onely command us to love, but teach our affections by his holy Spirit, to enable our affections to love him.

Where love is in this regard likewise to give content, there will bee love of all those whom the partie we approve our selves to, loves. Is there any of *Ionathans* posterity, saith *David*,  
that

that I may doe good to them for his sake. The soule that loves God, and Christ, sayth, Is there any good people, any that carry the image of God, and Christ? it will bee sure to love them, it will doe good to *Ionathans* posteritie. Those that hate them that carry the image of God, and Christ, that their stomacke riseth against good men; how do they *love him that begets, when they love not him that is begotten?* There cannot be the love of God in such a man: undoubtedly if we love God, wee shall love his children, and any thing that hath Gods stamp upon it: wee shall love his truth, and his cause, and religion, and whatsoever is divine,

divine, and toucheth upon God, wee shall love it, because it is his. It is such an affection as sets the soule on worke to thinke, wherein may I give content to such a person? It is full of devices & inventions to please: therefore it thinkes, can I give consent in loving such, and such? as Christ sayth, he that respects these little ones, it is to me, it is accountable on my part, I will see it answered. If the love of Christ be in us, wee will regard this because wee will thinke, Christ will regard me for the good I doe for his sake, and in his name to this and that partie. Thus we see how we may try this sweet affection, and not deceive our owne soules.

And

If we love  
God, wee  
shall love  
whatever  
is divine,  
or touch-  
eth on  
God.

And therefore where there is a desire of giving content, there will bee a zeale against all things, to remove all things in our places, and callings, that may offend: it will carry us through all difficulties, to please him, it will make us willing to suffer. I will please him, by suffering some indignitie for his cause. I will doe it, that I may ingage his affection to mee. Therefore the Disciples gloried in this, when they were thought worthy to suffer for Christs sake. Where there is a desire to please God, it is so farre from being ashamed, or afraid to suffer, that it joyes in this: Oh! now there is occasion given to  
shew

shew that God respects me more, if I, for his sake, stand out in his quarrel, and breake through all difficulties.

It will make us please him in all things that wee are capable, in all things that we can doe any way in our standings; as Christ describes it out of *Moses*, to love God with all our minde, with all our soule, and with all our strength, where love is, it sets all on worke to please, and give content. It sets the minde on worke to studie, wherein shall I please God? and it will study Gods truth, and not serve him by our owne inventions: wee must serve and love GOD after his minde; that is, as hee hath com-

Love to  
God, stu-  
dies how  
to please  
God.



commanded. It will set the wits on work to understand how he will be served, and to love him with all our soule, & with all our heart, that is with the marrow and strength of our affections, with all my strength, bee a man what hee will be; if hee bee a Magistrate, with the strength of his magistracy, if he be a minister, with the strength of his ministeriall calling : in any condition I must love him, with al that that condition inableth me to. For it is a commanding affection, and being so it commands all within and without to give content to the person loved : it commands the wit to devise, and the memorie to retaine good things ; it commands joy,

joy, and delight, it commands anger to remove hindrances: and so all outward actions, love commands the doing of all things, it sets all on worke. It is a most active affection, it is like to fire, it is compared to it, it sets all on worke and commands all that man is able to doe. Therefore those that studie not in all their indeavours according to their callings and places according to every thing that God hath intrusted them with, to please God, and to honour him in their conditions, they love not God.

What a shame is it, that when God hath given us such a sweet affection as love, that hee should not have

Studie in  
the place  
how to put  
forth the  
best of thy  
indeavours  
to please  
God.

have our love againe? when wee make our selves happy in loving him. He is happy in his owne love, the father, Sonne, and holy Ghost, but when hee intends to make us happy, it is a shame that wee should not bestow our affections upon him.

Much might bee sayd to this purpose for the triall of our selves whether we love God, or no. Let us not then forget these things: for it is the command both of the old and new Testament, they run both upon love. *I give you a new Command*, sayth Christ, and yet it is no new command, but old and ordinarie. But it is commanded now in the Gospell; that is, it is renewed by new experiments of Gods

Gods love in Christ, *that we should love him, as hee hath loved us*, which is wonderfully; that wee should love him, and *love one another*. And all this is in this affection, as we see when the holy Ghost would set out the disposition and qualification of such, as those great things are prepared for, that *neither eye hath seen, nor eare heard, nor hath entered into the heart of man*, hee sets it downe by this, *They are for those that love him.*

**FINIS.**

6 MA 50



## SERMON the fourth.

1 COR. 2. 9.

*As it is written eye hath  
not seene, nor eare heard,  
nor hath entred into the  
heart of man, the things  
that God hath prepared  
for them that love him.*

**T**Hat which hath  
already been sayd  
shoul. force us to  
begge the Spirit of  
God to teach the heart, to  
I,      t a h

teach us the things themselves the inside of them : for a spirituall holy man hath a spirituall knowledge of outward things, of the creatures, hee sees another manner of thing in the creature then other men doe. As another man hath a naturall knowledge of spirituall things, so a holy man hath a spirituall knowledge even of the ordinary Workes of God, and rayseth, and extracts a quintessence out of them, that a worldly man cannot see to glorifie God, and to buyld up his faith in the sense of Gods favour, &c. This I adde by the way to that.

But the highest performance of this that there are things

things provided for Gods people, that *neither eye hath seene, nor eare hath heard, &c.* It is reserved for another World : for the promises of the *Gospell* have then their fulfilling indeed. These words are true of the state of the *Gospell* here now : but they have their accomplishment in Heaven, for whatsoever is begun here, is ended there : peace, begun here, is ended there ; joy that is begun here, it shall be ended there ; Communion of Saints that is begun here, it shall be ended there ; Sanctification that is begun here, it shall be ended there : so all graces shall be perfect, and all promises performed then. That is the time indeed when



God shall discover things that *neither eye hath seene, nor eare heard, &c.* In the meane time, let us learne to beleive them, and to live by faith in them, that there are such things.

And GOD reserves not all for another World, but gives his Children a tast of those things before hand to comfort them in their distresses in this worl<sup>d</sup>; as indeed there is nothing in this world of greater use, and comfort to rayse them, then the beginnings of Heaven upon earth: a little peace, & joy in the holy ghost will make a man swallow all the discontents in the world. Now God is so far good to us, as that he lets us have som drops of these things before-hand

hand to rayse up our spirits,  
that by a tast we may know  
what great things hee hath  
reserved for us : but of these  
things, and the use of them  
I spake before.

We came then to speake of  
the qualificatiō of the persons

*For them that love him.*

Not that we love *God* first,  
and then *God* prepares these  
things for us : but *God* pre-  
pares them, and acquaints us  
what he meanes to doe with  
us, and then we love him. A  
christian knowes before, what  
title he hath in *Christ* to Hea-  
ven, and then he works : he  
knowes *Christ* hath wrought  
salvation for him, and then he  
workes out his salvation in a  
course tending to salvation :  
for there must be working

in a course tending to the possession of salvation, that CHRIST hath purchased, wee must not worke, and thinke by it to merit Heaven : wee know wee have Heaven, and those great things in the Title of Christ, and then wee fall on loving, and working. There is a cleane contrary order, betweene us, and those mercenaries, they invert the order of God, for, for whom God hath prepared these things, hee discovers them to the eye of faith, and then faith works by love : this I adde by the way.

Now he sets downe this description of those persons for whom these excellent things are prepared, by this affection

affection of love, by this grace of love, as being the fittest for that purpose to describe a Christian. Faith is not so fit, because it is not so discernable; we may know our love, when we cannot know our Faith. Oft times those that are excellent Christians, they doubt whether they beleive or no: but aske them, whether they love God, and his truth, and children or no? oh yes! they doe. Now God intending to comfort us, sets out such an affection, as, a Christian may best discern: for of all affections, we can discern best of our love. But to come to the affection it selfe, there are 3. things in love.

L 4

There

There is  $\left. \begin{array}{l} \text{Affection,} \\ \text{Passion,} \\ \text{Grace,} \end{array} \right\}$  of love  
the  
we speake of the grace  
here.

The affection is naturall.

The passion is the excesse  
of the naturall affection, when  
it overflowes its bound.

Grace is the rectifying of  
the naturall affection, and  
the elevating, and rayfing it  
up to a higher object then  
nature can pitch on. The  
Spirit of God turnes nature  
into grace, and workes cor-  
ruption, and passion out of  
nature, and elevates, and ray-  
seth that, which is naturally  
good, the affection of love,  
to be a grace of love, hee  
rayseth it up to love God  
( which nature cannot dis-  
cover )

cover ) by spiritualizing of it, hee makes it the most excellent grace of all. So that while I speake of the love of *God*, thinke not that I speake of the meer affection, but of the affection that hath a stamp of grace upon it : for affections are graces, when they are sanctified. And indeed all graces (set illumination aside which is in the understanding ) spring from this. What is true grace, but joy, and love and delight in the best things, and all others spring from love ? What doe wee hate, but what is opposite to that we love ? and when are we angry, but when that we love is opposed, and wronged ? Then there is a ho'y

L 5      zeale :

zeale: so that indeed all grace is in the affections, and all affections are in this one primitive affection, this first borne, and bred affection, love. I speake of it then as a speciall grace. Now the way of discerning of it wee heard partly before. The way to discerne of this sanctified affection, this grace, is to know what wee esteeme: for love it is from an estimation. And likewise in the second place esteeme breeds a desire of union. And desire of union breeds content in the thing, when wee have it. And contentment in the person breeds desire of contenting backe againe. These things I stood on, and will not presse further.

Let

Let us examine, and trie  
our selves oft by our affecti-  
ons, how they stand biassed,  
and poynted, whether to  
God, and heaven-ward, or to  
the world: for we are, as we  
love. For what wee love, we  
(as it were) marry; and if  
wee joyne our love to baser  
things, we marry baser things,  
and so debase our selves:  
if wee joyne in our affecti-  
ons to things above our  
selves, to God, and spirituall  
things, we become spirituall  
as they are. So that a man  
stands in the World be-  
twene two goods, somewhat  
that is better then himselfe,  
and something that is mea-  
ner; and thereafter as hee  
joynes in his affections, there-  
after hee is: for the af-  
fection



zeale: so that indeed all grace is in the affections, and all affections are in this one primitive affection, this first borne, and bred affection, love. I speake of it then as a speciall grace. Now the way of discerning of it wee heard partly before. The way to discerne of this sanctified affection, this grace, is to know what wee esteeme: for love it is from an estimation. And likewise in the second place esteeme breeds a desire of union. And desire of union breeds content in the thing, when wee have it. And contentment in the person breeds desire of contenting backe againe. These things I stood on, and will not presse further.

Let

Let us examine, and trie  
our selves oft by our affecti-  
ons, how they stand biaſſed,  
and poynted, whether to  
God, and heaven-ward, or to  
the world: for we are, as we  
love. For what wee love, we  
(as it were) marry; and if  
wee joyne our love to baſer  
things, we marry baſer things,  
and ſo debase our ſelves:  
if wee joyne in our affecti-  
ons to things above our  
ſelves, to God, and ſpirituall  
things, we become ſpirituall  
as they are. So that a man  
ſtands in the World be-  
twene two goods, ſomewhat  
that is better then himſelfe,  
and ſomething that is mea-  
ner; and thereafter as hee  
joynes in his affections, there-  
after hee is: for the af-  
fection

---

fection of love to *God*, and to the best things makes him excellent; and his affection to baser things make him base. Let a man be never so great in the World, if his affections to base, he is a base person: therefore wee have the more need to trie our affections.

*But to answere some cases breisfly.*

It will be objected, may we not love any thing but *God*, and holy things? may we not love the Creatures, because it is here specified as a note of those, that these things are prepared for those that love *God*?

Yes; we may love them, as we see somewhat of *God* in  
in

in them ; as every creature hath somewhat of *G O D* in them ; whereupon *G O D* hath the style of every creature that hath good in it. Hee is called a *Fountaine*, a *Rocke*, a *Shield*, every thing that is good : to shew that the Creatures, every one hath somewhat of *G O D*; hee would not have taken the style of the Creature else. We may love the Creature as it hath somewhat of *G O D* in it, a being, or comfortable being, or somewhat, and as it conveyes the love of *God* to us, and leads us back againe to *God*. There is no Creature, but it conveyes, some love, and beames, & excellency of *God* to us, in some kinde, and leads us to *God*:  
so

so we may love other things. We may love men and love G O D in them , and love them for God , to bring them to God , to leave a holy impression in them, to bee like God , there is no question of this : but the love of God that is the spring of all.

But it will bee sayd by some weake conscience, how shall I know I love God, when I love the world , and worldly things ? I love my children , and other things ( perhaps that are not ill ) I feare I love them more then God.

We must know for this, that when two streames run in one channell, they runne stronger then one streame, when

when a man loves other good things ; nature goes with grace, so nature going with grace, the streame is strong : but when a man loves God and Christ, and heavenly things, there is grace only, nature yeilds nothing to that. When a man loves his children or his intimate friends, &c. Nature going with grace, it is no wonder, if the streame bee stronger when two streames runne in one. So corruption in ill actions oft times carry the affections strong. As in many of our loves there is somewhat naturall, that is good, yet there is some corruption, as to love a man for ill ; here nature, and corruption is strong : but in  
super-

supernaturall things grace goes alone.

Then againe we must not judge by an indeliberate passion, by what our affection is carried suddenly, and indeliberately to : for so wee may joy more in a sudden thing, then in the best things of all, as in the sight of a friend there may bee a sudden affection : but the love of *G O D* it is a constant streame, it is not a *Torrent* but a *Current*, that runnes all our life-time : therefore those affections to *G O D*, and heavenly things in a Christian they are perpetuall ; they make no great noyse perhaps, but they are perpetuall in the heart of a Christian : a  
sudden

sudden *Torrent*, and passion may transport a man, but yet he may have a holy and heavenly heart. I speake this for comfort.

*I, but my love to God is faint  
and little.*

Well, but it is a heavenly sparke, and hath divinity in it; it is from Heaven, and is growing, and vigorous and efficacious: and a little heavenly love, will wast all carnall love at length, it is of so vigorous, and constant a nature. It is fed still by the spirit; and a little that is fedde, and maintained, that is growing, that hath a blessing in it, (as the love of God in the hearts of his hath: for God continually cherisheth



supernaturall things grace goes alone.

Then againe we must not judge by an indeliberate passion, by what our affection is carried suddenly, and indeliberately to : for so wee may joy more in a sudden thing, then in the best things of all, as in the sight of a friend there may bee a sudden affection : but the love of *G O D* it is a constant streame, it is not a *Torrent* but a *Current*, that runnes all our life-time : therefore those affections to *G O D*, and heavenly things in a Christian they are perpetuall ; they make no great noyse perhaps, but they are perpetuall in the heart of a Christian : a  
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*I, but my love to God is faint  
and little.*

Well, but it is a heavenly sparke, and hath divinity in it; it is from Heaven, and is growing, and vigorous and efficacious: and a little heavenly love, will waite all carnall love at length, it is of so vigorous, and constant a nature. It is fed still by the spirit; and a little that is fedde, and maintained, that is growing, that hath a blessing in it, (as the love of God in the hearts of his hath: for God continually cherisheth

cherisheth his owne beginning ) that little shall never be quenched, but shall overgrow nature at length; and eate out corruption, and all contrary love whatsoever. Though for the present wee see corruption overpower, and oppresse grace: yet the love of God being a divine sparke, and therefore being more powerfull ( though it bee little ) then the contrary, it hath a blessing in it to grow till at length it consume all. For love is like fire ; as in other properties so in this, it waists, and consumes the contrary; and rayseth up to Heaven, and quickens, and enlivens the persons, as fire doth: and it makes light some dead

dead bodies, it transformes them all into fire like it selfe. So the love of God by little and little transformes us all to bee fiery, it transformes us to be lovers. These cases needed a little touching to satisfie some, that are good, and growing christians, and must have some satisfaction.

But it may bee asked a. gaine, ( as indeed wee see it is true,) what is the reason that sometime meaner Christians have more loving soules, then great Schollers, men of great parts? one would thinke that knowledge should increase love, and affection.

So it doth if it be a cleare knowledge; but great wits  
and,

and pates and great Schol-  
lers busie themselves about  
questions, and intricacies,  
and so they are not so  
much about the affections.

A poore Christian oft times  
takes those things for gran-  
ted, that they study, and  
dispute, and canvasse, and  
question: there is a hea-  
venly light in his soule that  
*God* is my Father in *Christ*,  
and *Christ* *God* and man  
is my Mediator hee takes  
it for granted, and so his  
affections are not troubled;  
whereas the other having  
corruption answerable to  
his parts, great wit, and  
great corruption, he is tang-  
led with doubts, and argu-  
ments; he studies to informe  
his brayne, the other to be  
heated

heated in his affections. A  
poore Christian, cares not  
for cold nicities that heate  
not the heart, and affections;  
he takes these for granted if  
they be propounded in the  
Scripture; instead of disput-  
ing, he beleives, and loves,  
and obeys, and that is the rea-  
son that many a poore soule  
goes to Heaven with a great  
deale of joy, when others are  
tangled, and wrapped in their  
owne doubts: so much for  
satisfying of these things.  
To goe on therefore to give  
a few directions how to have  
this heavenly fire kindled in  
us, to love *God*, considering  
such great things are provi-  
ded for those that love *God*, It  
is a matter of consequence,  
as we desire Heaven we must  
desire

desire this holy fire to bee kindled in us.

Let us know for a ground ( as it were ) that it is our duty to aime at the highest pitch of love that wee can , and not to rest in the lowest. The lowest pitch of loving G o d , is to love G o d because he is good to us , that is good , the Scriptures stoupes so low as to allow that, God would have us love him, and holy things for the benefit wee have by them : but that is mercinarie if we rest there: but God stoupes to allure us by promises, and favours, though wee must not rest there But we must love God, not for our selves, but labour to rise to this pitch , to love

our

our selves in God; and to see that we have happinesse in God, and not in our selves; our being is in him, we must love our selves in him, and be content to be lost in God: that is, so to love God, that if he should cast us away (his kindnesse is better then life) doe others what they will we will love him, and our selves for his excellencies, and because we see our selves in him, and are his children, we must labour to rise to that, and that is the highest pitch that we can attaine to, we must know that for a ground.

And know this for another, that when we speake of the love of God, we speake of love incorporate into  
our



our conversations, and actions, not of an abstracted love and affection ; but of love in our places , and callings, and standings, love invested into action. Therefore the Scripture sayth wee must love *God*, with all our minde with all our heart, with all our power, and strength, that is, in our particular places. To make it cleare. When we speake of love to *God*, we speake of love to him in our particular callings. He loves *God* that is a Magistrate, and executes justice for *Gods* Sake ; and he that is a Minister, and teacheth the people conscionably for *Gods* Sake , and shewes them the way to Heaven. He loves *God* as a man in the  
com

common Wealth, a states  
man, &c. That in that  
place seekes the glory of  
G o d, and the good of the  
Church, and Religion. Shall  
men talke of love to G o d,  
and their affections are  
stirred up I know not where-  
about? No, it is an affecti-  
on that is discovered in  
actions.

How can wee love *God*  
with all our might, except  
as farre as our might ex-  
tends our love extends? How  
farre doth thy activitie,  
thy power, thy sphere, that  
thou canst doe any thing,  
stretch? so farre must thy  
love, and thou must shew  
thy love in all the powers, and  
abilities that *God* hath fur-  
nished thee with.

M

For

For a man that hath great place, and opportunity to doe good, and to thinke it enough onely to love *God* in his Closet, &c. This is not the love wee speake of. A man must love *God* with all his might, as hee stands invested in relation this way or that way.

The love of *God* in a private man, will not serve for a Magistrate, or a publike man: hee must shew his love in his place by standing in the gappe, to hinder all the ill, and to doe all the good hee can, every man must doe so, but such a one more especially, because *God* hath trusted him with more; Well, these things

things premised, to come to  
some directions how to come  
to love *God*?

First. of all, the way to  
love *God* is to have a hea-  
venly light, to discover  
what wee are in our selves,  
and our emptinesse: for be-  
ing as we are, we can ne-  
ver love *God* till wee see in  
what need wee stand of  
his favour, and grace, that  
wee are damned Creatures  
else.

Now when we come to  
have our eyes opened to see  
our sinfulness, and empti-  
nesse, we will make out to  
*God*, and make out to his  
mercy in **C H R I S T** above  
all things. Indeed the first  
love is the love of depen-  
dence before we come to a

that hath been abased with the sense of sinne, and its emptinesse that it is empty of all goodnesse, and then sees a supply in the mercy of *G O D* in *Christ*; those soules love *G O D* above all.

Another way to love *God*, is to consider of his wonderfull goodnesse, to meditate, and thinke of it, he is good, and doth good, it is a Communicative goodnesse. Let us thinke of his goodnesse, and the streaming of it out to the Creature. The whole Earth is full of the goodnesse of the Lord. What are all the Creatures, but *Gods* goodnesse? Wee can see nothing but the goodnesse of *God*,

God, what is all the Creatures but *Deus explicatus*, God unfolded to our senses? he offers himselfe to our bodies, and soules, all is Gods goodnesse.

And then see this goodnesse fitted to us, it is a fit goodnesse that comes from God, he is good, and doth good, and so fitly, he proportions his goodnesse: for hee hath fitted every part of us, soule, and body with goodnesse, all the senses with goodnesse: what doe we see but goodnesse in colours? What doe we heare but his good in those delights that come that way? We tast, and feele his goodnesse, against the cold we have cloathing in

M 4      hunger,

love of friendship, and complacency with *God* : a love to goe out to him , and to depend upon him for mercy, and grace, and all. A love that riseth from the sense of our misery, and goes to him for supply.

There is a sweet concurrence of misery , and mercie ; of emptinesse, and fulnesse ; of beggery , and riches.

Now when wee see our owne misery, and beggery, and sinfulness, and then a fulnesse in *God* to supply, of riches to enrich us every way , then this breeds a love ; this is the way to all other loves that follow. And where this is not premised, and goes before , a man will

will never delight in *God*.

In *Luke 7*. That good woman she loved much, why? much was forgiven her, many finnes were forgiven her.

So when the soule shall see what need it hath of forgiving mercy, of pardoning mercy, and how many great debts *G O D* hath forgiven us in *C H R I S T*, there will bee a great deal of love because there is a great deal forgiven. And we must begin indeed with seeing the infinite mercy of *G O D* before any other attribute of *God*, and then wee shall love him after. This is the first thing. There is no soule that ever loves *God* so, as the poore soule

M 3

that



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M 4      hunger,

hunger , wee have food, in all necessities in all exigences wee have fit considerations of God for all necessities whatsoever outward.

But then for our soules, what food hath he for that ? the death of C H R I S T his owne sonne to feed our soules. The soule is a spirituall substance , and hee thought nothing good enough to feed it but his own sonne ; wee feed on Gods love in giving C H R I S T to death, and on C H R I S T S love in giving himselfe to death.

The soule being continually troubled with the guilt of some sinne or other, it feeds on this , it is nourished

rished with **CHRIST** every day more, and more, especially at the Sacrament. Thus we see how **G O D** hath fitted his goodnesse to us. And then in particular dangers, how hee fits us with severall deliverances, so seasonably, as we may see Gods love in it.

Then as **G O D**s goodnesse is great, and fit, so it is neare us; it is not a goodnesse a farre off, but **G O D** followes us with his goodnesse in whatsoever condition wee bee: hee applies himselfe to us, and hee hath taken upon him neare relations, that hee might bee neare us in goodnesse, hee is a Father, and every where.

to maintaine us. Hee is a Husband , and every where to helpe ; hee is a friend , and every where to comfort , and counsell : fo his love it is a neare love : therefore hee hath taken upon him the nearest relations, that we may never want *God*, and the testimonies of his love.

And then againe this goodnesse of God which is the object of love , it is a free goodnesse meerely from himselfe , and an overflowing goodnesse , and an everlasting goodnesse, it is never drawn drie, hee loves us unto life everlasting : he loves us in this World , and follows us with signes of his love in  
all

all the parts of us, in  
body, and soule, till hee  
hath brought body, and soule  
to Heaven to enjoy him-  
selfe for ever there. These,  
and such like considerati-  
ons may serve to stirre us up  
to love God, and direct us  
how to love God.

Benefits will worke up-  
on a beast as it is *Isaiab*  
*1. Heare oh Heavens, and*  
*hearken oh earth, the Oxe*  
*knoweth his owner, and the*  
*Ass his Masters Cribbe:*  
*but my people have forgotten*  
*me.*

*Esay 1.*

Proud men become ba-  
ser, and more brute then  
the very brutes: benefits  
will moove the very brute  
Creatures. So I say these  
favours to us in particuler  
should

should moove us , except wee will bee more brute, then the brutes themselves.

Especially to moove us all , consider some particularities of favours to us more then to others : for specialties doe much increase love , and respect.

Consider how God hath followed thee with goodnesse outwardly , when others have beene neglected. Thou hast a place in the World , and Riches , and Friends , when many other excellent persons want all these. There are some common favours to all Christians : as the favour wee have in CHRIST, for.

forgivenesse of sins, Sanctification, and such other favours. But there bee some specialties of Devine providence, whereby it appeares that *G O D*s providence hath watched over us in some particulars more then others, those bee speciall ingagements. And is there any of us that cannot say that *G O D* hath dealt specially in giving them some mercie more then to others? I adde this therefore to the rest.

Againe to helpe us to stirre up this grace of love, consider those examples of loveing, of those that have then lived in former times: take  
*David*



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David

*David*, and *Paul*, and other holy men. *David* wonders at his owne love. Lord how doe I love thy Law? And have wee not more cause comparing the grounds of our affection, when wee have more then they in those times? What, did hee wonder at his love of G O D S Law, when the Canon was so short? they had onely *Moses*, and some few Bookes; and wee have the Canon enlarged, wee have both the old, and new Testament: shall not wee say much more, how doe I love thy Law, thy Gospell, and Divine truthe? This should shame us, when they in darker times so loved the truth of

G O D,

G O D , and wee see all cleare and open, and yet are cold ?

Likewise it is good in this case to converse with those , that are affectionate : as face answereth face, so spirit answers spirit , as *Iron sharpneth Iron* , so one sharpens another. Conversation with cold ones will make one cold. *For the abundance of iniquitie ; the love of many shall wax cold.* Conversing with sinfull cold people casts a dampe upon us : but let us labour, if we will bee wise for our soules, when wee finde any coldnesse of affection , to converse with those that have sweete , and heavenly affections , it will mer-  
vaylously

vaylously worke upon our hearts.

I might say much this way to stirre us up, and direct us how to love *God*.

But indeed nothing will so much inable us to love *God*, as a new nature: nature will love without provocation: the fire will burne, because it is fire; and the water will moysten, because it is water; and a holy man will love holy things, because hee is holy: a spirituall soule will love spirituall things, because hee is spirituall: therefore besides all, adde this that our natures bee changed more, and more, that they be sanctified, and circumcised

ed as God hath promised,  
*I will circumcise your hearts,*  
*that yee may love me.* There  
must bee a circumcised  
heart to love God, wee must  
bee sanctified to love God:  
for if nature bee not re-  
newed, there cannot bee  
this new Commandement  
of love; Why is love  
called a *new Commande-*  
*ment, and an old Commande-*  
*ment?*

It is called old for the  
*Letter*, because it was a  
command in *Moses time*,  
*thou shalt love the Lord with*  
*all thy soule.* But now it  
is a *new Commandement*:  
because there is abun-  
dance of spirit given by  
CHRIST, and the spi-  
rit sanctifies us, and writes  
this

this affection in our hearts. It was written in stone before : but now it is written in our hearts by the spirit. And now there are new incentives, and motives to love, since CHRIST came, and gave himselfe for us, new encouragments, and provocations to love, therefore it is a new Commandement, from new grounds, and motions that are more a great deale then before Christ. But there must be a new heart to obey this new command of love, the old heart will never love.

Therefore we must with all the meanes that may be used, begge the spirit of sanctification, especially, beg the discovery of Gods love

to

to us : for our love is but a reflection of Gods love : we cannot love God except he love us first : now our love being a reflection of Gods love , we must desire that he would give us his spirit , to reveale his love : that the spirit being a witnesse of Gods love to us , may there-upon be a spirit of love , and sanctification in us.

And let us labour to grow more in the assurance of Gods love , and all the evidences of it , let us dwell long in the meditation of these things , the dwelling in the meditation of Gods love , it will make us to love him againe : as many beames in a burning glasse , meeting together they cause a fire.  
many



many thoughts of the many fruites of *Gods* love in this World , and what hee intends us in the World to come , our hearts dwelling on them, these beames will kindle a holy fire in our hearts.

Many are troubled with cold affections , and wish oh ! that they could love ! they forget the way how to love, they will not meditate ; and if they doe meditate they thinke to worke love out of their owne hearts, They may as well worke fire out of a Flint , and water out of a stone : our hearts are a barren Wilderness. Therefore let us begge the spirit that *God* would alter our hearts, with  
medi-

meditation and all other helps : that *God* would sanctifie us, and discover his love to us, and that hee would give us his spirit ( for hee doth the one where he doth the other, ) when *God* doth so, then wee shall bee enabled to love him. Wee must not thinke to bring love to *God* , but we must fetch love from *God*, wee must light our Candle at his fire : thinke of his love to us, and begge the spirit of love from him, love is a *fruit of the spirit*. That is the course wee ought to take, for *G O D* will teach our hearts to love.

Now to stirre us up the more, to adde some motives,  
and

and encouragements, to labour more to get this affection. Let us consider seriously that without this love of *God* we are dead, and whatsoever comes from us it is still-borne, it is dead: without love wee are nothing, without love all that comes from us is nothing, without love *I am as a tinkling Cymball* sayth *Paul*. For a man to be nothing in Religion, and all that comes from him to be dead, and still-borne, to bee abortive actions who would bee in such a case? Therefore let us labour before we doe any thing that is good to have our hearts kindled with the love of *God*, and then we shall be somebody, and that that we  
doe,

doe will be acceptable, for love sweetens all performances. It is not the action, but the love in the action: as from God it is not the dead favour that comes from him that comforts the soule of a Christian so much, as the love, and sweetnesse of God in the favour, that is better then the thing it selfe, when we have favour from God in outward favours; Consider the sweetnesse *tast and see how gracious the Lord is Psal.*

34. The tast of the love and favour of God in the blessing is better then the thing it selfe; for it is but a dead thing. And so from us back againe to God, what are the things wee performe to him? they are dead: but  
when

*Psal.* 34.

when they are sweetened with the affection of love, done to him as a father in Christ, he tastes our performances as sweet; love makes all wee doe to have a relish, and all that he doth to us: therefore wee should labour for this sweet affection.

And with all consider, that we may be called to doe many things in this World; surely there are none of us but wee have many holy actions to performe, wee have many things to suffer, and indure in the World, many temptations to resist; what shall, or will carry us through all? Nothing, but love; if we have loving, and gracious hearts, this affection will carry us through all

all good actions, through all oppositions and temptations : for *love is strong as death*. Considering therefore that there are so many things that will require this affection, this blessed wing, and winde of the soul, to carry us along in spite of all that is contrary, through all opposition, let us labour for love, and that affection will carry us through all. Indeed if we have that, it is no matter what a man suffers : a man can never be miserable that hath this affection of love, if this heavenly fire be kindled in him, he cannot be miserable, take him in what condition you will, take him upon the wrack. S. Paul in the dungen sung at midnight

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in

in the dungeon, in the stocks, at an uncomfortable time, and place, when he had been misused, his heart was enlarged to sing to God out of love. Nay every thing increaseth it; the things we suffer, increaseth this flame: let a man love God, whatsoever he suffers in a good cause it increaseth his love, hee shall find his love increased with it; the more hee loves the more he can suffer, and the more he suffers the more he loves God, and the more he increaseth in a joyfull expectation of the times to come: and love is alway with joy, & hope, and other sweet affections; it drawes joy with it alwayes, and hope of better things; and as joy increaseth,

creaseth, and hope increaseth,  
so a mans happinesse increa-  
seth in this World. There-  
fore it is no matter what a  
man suffers that hath a gra-  
cious, and loving heart, en-  
larged by the Spirit of *God*:  
let him never thinke of what  
he suffereth of paine, if les-  
ses, and crosses, of *God* dis-  
cover his fatherly breast, and  
shine on him in *Christ*, and  
he looke on *God* reconciled,  
and tast of the joyes of Hea-  
ven before hand: if you tell  
him of sufferings, you tell  
him of that that encourag-  
eth him. It is an argument I  
might be long in, and to great  
purpose: for if we get this  
holy fire kindled once, we  
shall need little exhortation  
to other duties, it would



set us on worke to all , and like the fire of the Sanctuary that never went out : so it is such an affection , that if it bee once kindled in the heart it will never out. It is a kinde of miracle in ill when we love other things besides *God* , baser then our selves; it is as much as if a River should turne backward. For man that is an excellent Creature, to be carried with the streame of his affection to things worse then himselfe, it is a kind of monster for a man to abuse his understanding so. What a base thing is it for a man to suffer such a sweete streame as love a holy current to run into a sinke ? who would turne a sweete streame into a sinke,

sinke, and not rather into a garden ? into a sweet place, to refresh that ? Our love is the best thing in the World, and who deserves it better then *God*, and *Christ* ? we can never returne any thing, but this affection of love, wee may againe. And can wee place it better then upon divine things, whereby we are made better our selves ? doth *God* require our affections for himselfe ? No ; it is to make us happy. It advanceth our affection to love him, it is the turning of it into the right streame. It is the making of us happy that *God* requires it. For consider all things that may deserve this affection. It will keepe us from all sin. what is any

sin, but the abuse of love ? for the crookednesse of this affection turnes us to present things that is the cause of all sinne. For what is all sin, but pleasure, and honours, and profits the 3. *Idolls* of the World? all sin, is about them. And what are all good actions but love well placed? the well ordering of this affection is the well ordering of our lives, and the misplacing of this affection is the cause of all sinne.

And to make us the more carefull this way, consider that when wee place our affections upon any thing else, consider the vanity of it; we loose our love, and the thing, and our selves. For whatsoever else wee love, if we love  
not

not *God* in it, and love it for *God*; it will perish, and come to nothing ere long. The affection perisheth with the thing, we loose our affections, and the thing, and loose our selves too misplacing of it. These are forcible considerations with understanding persons. And if we would use our understanding, and consideration, and meditation, and our soules, as wee should, to consider of the grounds, and encouragements we have to love *God*, and the best things whereby we may be dignified above our selves, it would not be as it is: we should not bee so devoyd of grace, and comfort. It was a miracle that the 3. yong men should bee in the mid-

dest of the furnace , and bee there as if they were in another place, no hotter. And it is a miracle that men should be in the midst of all encouragements that we have to love *God* : as there is not the like reasons for any thing in the World to keepe our soules in a perpetuall heat of affection to love *God* ; no motives, or arguments, or incentives, all are nothing to the multitude of arguments, we have to inflame our affections : and yet to be cold in the midst of the fire, it is a kind of a miracle, to have darke understandings , and dead affections : that notwithstanding all the heavenly meanes we have to keepe a perpetuall flame of love to  
*God*

God, yet to be cold, and darke  
in our soules : let us bewayle  
it, and be ashamed of it.

What doe we professe our  
selves ? Christians, heires of  
Heaven, so beloved of God as  
that he gave his owne Sonne  
to deliver us, being rebells,  
and enemies, in so cursed a  
state, as we are all in by na-  
ture : poore Creatures, inferi-  
our to the Angells that fell,  
that he should love man ;  
sinfull dust , and ashes so  
much as to give his owne  
Son to free us from so great  
misery, and to advance us to  
so great happinesse, to set us  
in *heavenly places with Christ*,  
and to have perpetuall com-  
munion with him in Heaven,  
to have such encouragements,  
and to be cold , and dead

N5      hear.

hearted : nay wilfully opposite in our affections, to bee enemies to the goodnesse of *God* and grace, having such arguments to love *God*. And yet how many spirits edged by the Divell, oppose all that is good, and will not give way to *Gods* Spirit? *God* would have them Temples, they will be styes, *God* would marry them, nay, they will be harlots. *G O D* would have them happy here, and here after: no, they will not, they will have their owne lusts and affections.

Let us bee affrayd of these things, as we love our owne soules, and our selves : and consider what encouragements wee have to love *God* for which such great things are

are reserved as, neither Eye hath  
seen, nor Eare heard, nor hath  
entred into the heart  
of man to con-  
ceive.

FINIS.



Imprimatur Tho.  
Wykes.

Aug. 1638.





*[Faint, illegible handwritten text]*

on T 6 MA 50  
Wicks.

Aug. 1938

